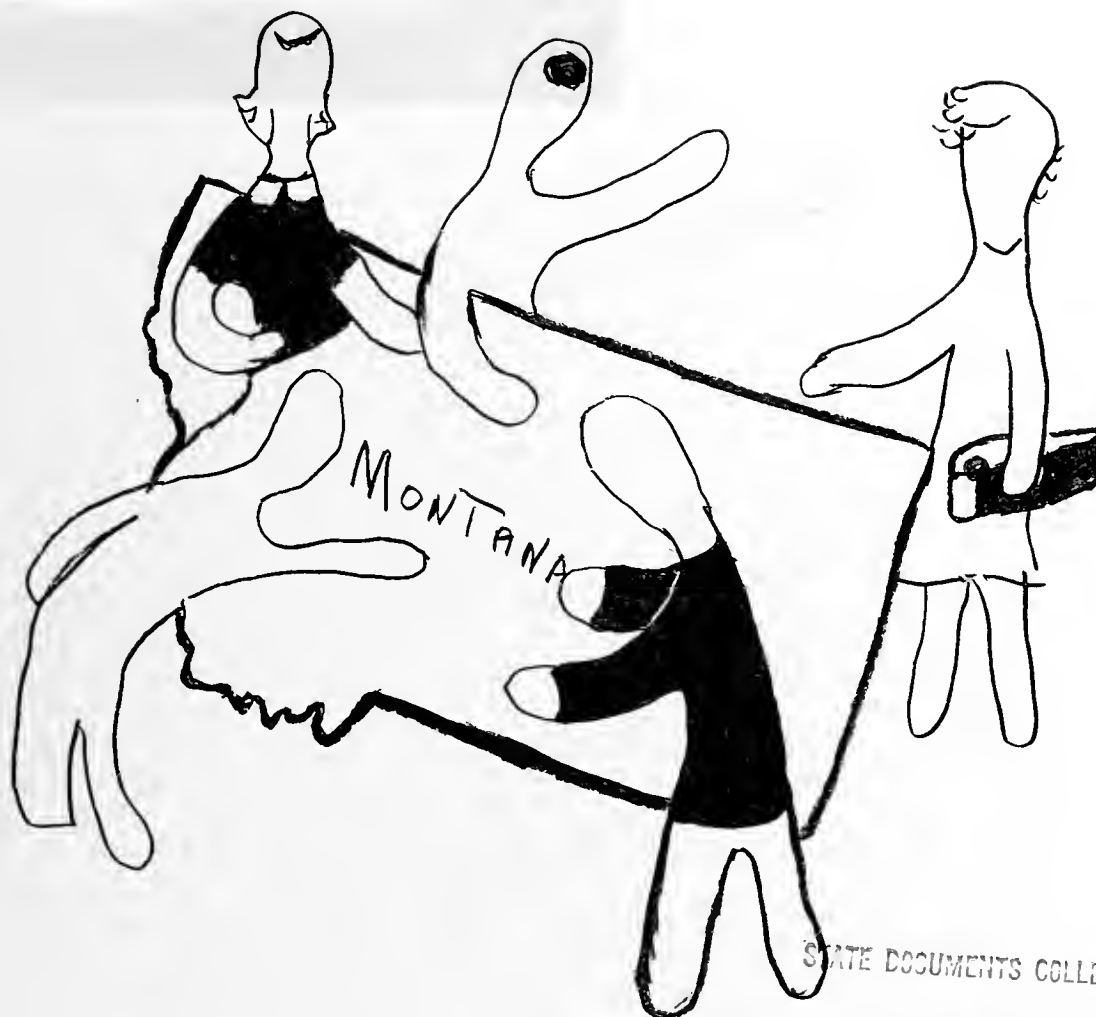


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Box 1723
Helena, Montana
November 13, 1959

Honorable J. Hugo Aronson
Governor of Montana
State Capitol
Helena, Montana

Dear Governor Aronson:

We are sending to you the Montana report to the 1960 White House Conference on Children and Youth.

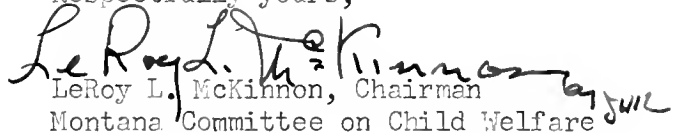
This represents the work of the liaison committee which you appointed, and of many other citizens and leaders throughout the state.

I had the privilege and pleasure of chairing the committee and want to assure you that it was a very good experience.

I, personally, am satisfied with the results of the report and hope you will find it produces the results you anticipated from the committee.

I hope it is well received in Washington and that the follow-up indicated, not only by this report but the findings of the National Conference, will be accomplished and the results made known to as many citizens as possible within the state of Montana.

Respectfully yours,


LeRoy L. McKinnon, Chairman
Montana Committee on Child Welfare

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State of Montana
Office of The Governor
Helena

J. HUGO ARONSON
GOVERNOR

November 4, 1959

The Honorable Arthur S. Flemming
The Secretary of Health, Education, and Welfare
Washington, D. C.

Dear Secretary Flemming:

For many months the Montana Child Welfare Committee, the liaison committee for the 1960 White House Conference on Children and Youth, has been at work to initiate research and develop a Montana report to the White House Conference.

Until the failure of the last State Legislature to renew the Montana Child Welfare Advisory Committee, this group was acting as the liaison committee for the 1960 White House Conference.

Therefore, I appointed a new liaison committee to continue the studies of child welfare problems begun by the Child Welfare Advisory Committee, to hold a Montana Conference on Child Welfare and to work with me in naming delegates to attend the White House Conference. We have had the cooperation not only of state leaders in matters relating to children but the full participation of the local community organizations. All private and public groups concerned with this important subject have presented their ideas to help develop the content of this report.

The Montana White House Conference on Children and Youth was held in Great Falls, Montana on October 30, 1959. The recommendations of the liaison committee resulting from much study and research and final conclusions from this state meeting, are respectfully submitted for your consideration in the enclosed report.

Very truly yours,

J. Hugo Aronson
Governor

GOVERNOR'S LIAISON COMMITTEE

FOR

1960 WHITE HOUSE CONFERENCE

ON

CHILDREN AND YOUTH

Judge LeRoy L. McKinnon, Chairman

Joseph H. Roe, Secretary

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ACKNOWLEDGMENT

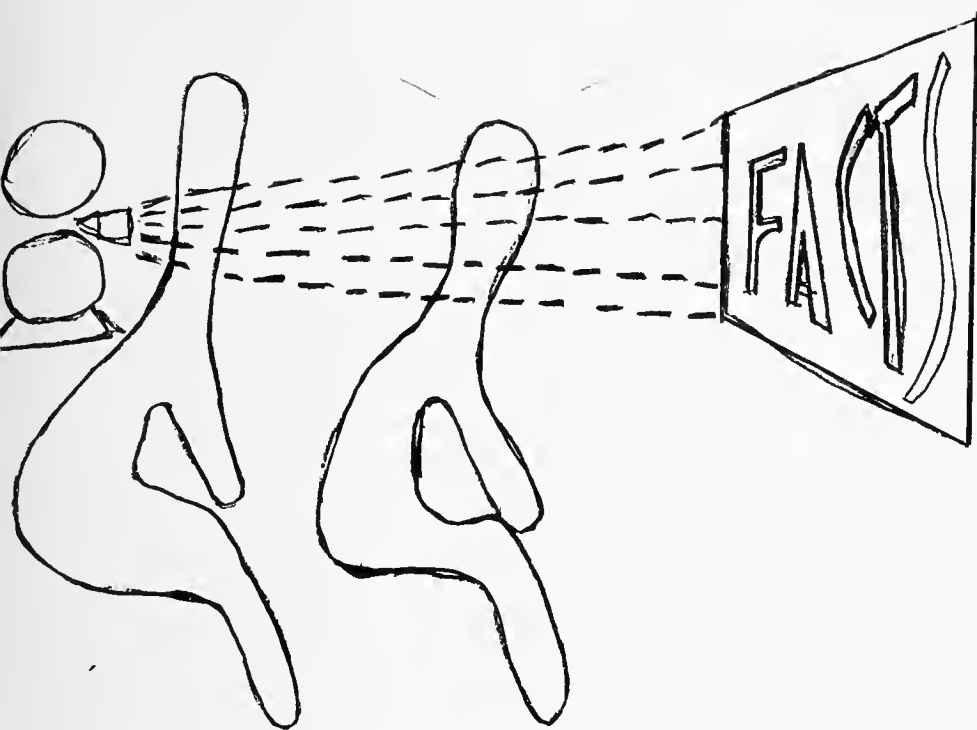
On behalf of the children and youth of the State of Montana, many adults and youth voluntarily gave of themselves to develop the content of this report. It is obviously impossible to acknowledge each contribution individually.

Our children and youth expect and deserve this kind of effort now and in the future so that we, together, can safeguard their security and that of our country.

We know from past experience that we will find our gratification in continuing to support them in this and other ways as we unite together to make the most of the findings and conclusions of the 1960 White House Conference on Children and Youth.

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Report of the Committee

on

Problems of Indian Youth



REPORT OF THE COMMITTEE ON PROBLEMS OF INDIAN YOUTH

Introduction

The committee studying the problems of Indian youth agreed that the differences between Indian youth and youth in general is principally one of degree. In Indian communities, problems are frequently intensified because of the cultural differences, the poverty, the concentration of a minority group, and the economic background.

During the next ten years, however, the committee feels that certain definite avenues should be explored. Since the federal government is relinquishing more and more of its services to the states, Montana residents should be aware of the problems that do exist in Indian communities, and citizen groups should be studying and working toward a solution of these problems. The committee categorized the problems, for ease in exploration, into the following groups: Health, Recreation, Education, Welfare, Delinquency, Employment, and Tolerance. Several of these topics did not materialize into written reports. A section on economic factors has been added.

HEALTH

It seems unwise to attempt a discussion of the health of Indian children and youth in Montana without a consideration of the total health picture of all Montana children and youth. Because this picture is affected by a high Indian population in some areas does not alter the fact that health problems do not recognize boundaries - that health problems become everybody's business.

Certainly tuberculosis is a case in point. It is a communicable disease, therefore, it becomes a community problem. The tuberculosis death rate per 100,000 population for the period 1953-1957 was 7.0 for the non-Indian population while the rate among Indians was 87.5. This means that Montana needs extension of an adequate tuberculosis control program. More personnel are needed to find active cases and get them under medical care. Montana has adequate facilities for treatment of tuberculosis. More health education of the Indians is needed to assure acceptance of this treatment and an understanding of their disease and its importance, not only for the individual himself but the effects of his illness on his family and community. On July 11, 1959, Montana's tuberculosis commitment law went into effect. This allows commitment of active tuberculosis cases proven to be a public health menace. A law also was passed which permits anyone who has active tuberculosis to enter the State Tuberculosis Hospital whether or not he has established residency in the state.

The infant mortality rate among Indians is 2-3 times that of the total state's population. In all of the Indian groups, pneumonia accounts for a high percentage of infant deaths, as does enteric disease. Poor housing, an inadequate and often contaminated water supply, lack of refrigeration, and poor sewerage and garbage disposal all contribute to these high infant mortality rates.

The venereal disease rate among Indians is high and although medical care is readily available, there is inadequate personnel and money available in Montana to do contact investigation and thus stop the chain of infection on all cases.

According to the report of the USPHS, there is still a high rate of trachoma on the Fort Peck Reservation in Montana. This is completely preventable.

Other health problems that are of concern as affecting Indian children and youth are the extremely high number of otitis media with resultant hearing defects. A project using Kynex, a sulfa drug, was started in Cascade County on Hill 57 and Mount Royal in an attempt to prevent recurring otitis media. These are Indian population groups. The results are apparently very satisfactory.

Heart disease is one of the leading causes of death in the Montana Indian population. A concentrated preventive program is now being planned by the State Board of Health. A great deal of this is directly related to rheumatic fever in children.

Good nutrition is very important to health. More health education among community groups and in schools is needed all over Montana.

Dental surveys were recently completed on Indian children from Crow, Fort Belknap and Tongue River Indian reservations by the Public Health Service and

Montana State Board of Health.

These dental surveys provided baseline information which was used to evaluate the dental health status of children from three reservations.

When the universally accepted DMP teeth index as a measure of dental caries experience was used, the Indian children have experienced more than twice as much dental decay as non-Indian children of Montana. Indian children are losing permanent teeth at more than twice the rate of non-Indian children.

The two most obvious reasons for this unusually high caries attack of these children is a diet that is high in carbohydrates and refined sugar. This is further complicated by poor oral hygiene. The fact that reservation water supplies are deficient in sodium fluoride also contributes to the high caries attack rate.

Dental care is available to Indian children on each of the reservations and is provided by Public Health Service dental officers at Hospital Dental clinics or by contract dentists in private dental offices. In some instances, dental officers use portable dental equipment to provide dental service in remote areas.

Dental care is available to all children, Indians and whites alike under the second grade, in the Cascade County Health Department. A more concentrated effort is being made to begin grade dental care and prevention in the pre-school ages.

Although dental service is theoretically available to all Indian children, the number who receive adequate treatment is relatively small. More than ninety percent of the children are in need of some kind of dental treatment, but less than twenty percent receive any treatment annually. Two percent of the prenatals seek dental treatment during their pregnancy, and only one percent of the pre-school children receive the dental treatment they need.

The dental facilities and personnel are not adequate to care for the accumulated dental needs, but the low utilization of service is due to other factors as well as limited facilities and personnel.

Several of these factors are:

- (1) Inaccessibility of dental installation to all of the Indian population, and especially during winter months.
- (2) Indian's general attitude toward dental health and dental care. Many Indians appear to accept dental ailments and subsequent loss of teeth as one of the vicissitudes of life. When dental treatment is sought, it is usually palliative for relief of pain rather than preventive or corrective.

Providing dental services for the Indian population has not solved their dental health problems. Even with these services provided, their dental health status is lower than that of their non-Indian neighbor.

It is unlikely the dental health status will be substantially improved until a greater appreciation is developed for good dental health as reflected by early, regular dental attention, better oral hygiene, and utilization of all the preventive principles that are known to dentistry and public health.

This can only be done by a continuous dental health education program.

Accidents, too, take a high toll of Indian youth. An aggressive program with all agencies interested in accident prevention co-operating is needed.

The USPHS was given responsibility for Indian health by congressional action in 1954 and the State Board of Health has public health responsibility for the state's population as a whole. It follows, therefore, that the need for a co-operative public health program is evident. To do this in a practical manner and to avoid duplication of cost, travel and personnel in the sparsely populated State of Montana, the coverage of the state with local or district health departments adequately financed and staffed is the best solution. The local health department, with consultation and financial assistance from the State Board of Health, may plan a carefully co-ordinated, continuing program focused on its own health problems. If these involve Indian health problems, certainly the Indians themselves should be part of a citizens' group to help in the planning of their solution. In Montana, where the Indian and non-Indian citizens live side by side, both on and off the reservation, working together on a tangible health problem, should break some of the cultural barriers that have impeded good health practices among the Indians. This is being proven among the Flathead Indians who are better integrated into the total population than other Montana Indians. Working through a local health department in co-operation with the Public Health Service and the State Board of Health groups interested in health problems in their own communities, are discussing them and suggesting ways that they all may help. The Flatheads also have free choice of medical care, as all other citizens. This is a future goal in Montana for all Indians. Working closely with local health departments, this could be realized sooner to better advantage financially and health-wise.

The Crow and Cheyenne also have the advantage of being in a local district health department. It is recognized that Indians need much more concentrated public health services. This means a higher ratio of staff to population. Financing to provide this staff is not available at present.

An epidemiological study is being planned on the Crow Reservation to determine just what is the predominating type of enteric infection and how to cope with it.

The remaining four reservations in Montana are not included in direct State Board of Health responsibility by their inclusion in an Indian Health contract with the USPHS. Local public health services to the non-Indians in counties where these reservations are located are inadequate and, in some, non-existent.

To further reduce infant mortality other than through better control and understanding of communicable diseases and sanitation, Education for Parenthood Classes should be extended to include Indian groups and into high schools where Indians are students.

Early teen-age marriage presents a problem throughout Montana. So many of our parents are in the adolescent age group, still striving with their growing-up pangs and still in the process of leaving adolescence. The stresses of pregnancy tend to intensify the problems of that growth period. When the high school girl and young mother get the help that they need it can be a strengthening factor for both their marriage and parenthood.

Mental health problems occur in our Indian children and youth as well as in the non-Indians. The very nature of the Indian culture and background make an Indian child very dependent upon his mother. When he reaches school age this background and the probability also of a language barrier, he is on his own in an entirely new environment and society.

Psychological testing of Indian children must take their social experiences and different training into account. At present, the same tests are used for all children. This often puts the Indian child at a disadvantage. Retarded Indian children probably do not have the same opportunity to develop their potentialities because of their cultural patterns. They are usually sent to the school for the retarded only when their behavior becomes intolerable in the community.

An extension of Mental Health Clinics is very necessary in Montana. These must be coordinated with plans for a residential treatment center for children with mental health problems in Montana which cannot be resolved in a clinic type facility.

For the benefit of all Montana's children we must assist in getting the needed trained personnel for our state's children's institutions. We must somehow make funds available so that they are adequately and safely housed; that they have the necessary medical and nursing care; and that where any type of rehabilitation services are needed, whether physical or mental, they can be received.

Although Montana Indians make up only seventeen percent of the total population, their health problems make a severe impact on the State as a whole.

RECREATION

One of the crying needs on the reservations is that of recreational facilities and programs for Indian youth. In many instances, there are youngsters literally miles away from the nearest movie or commercial entertainment, and live where nothing exists for them to occupy themselves in their spare time.

The Blackfeet have recognized the situation and have a full time recreation program in effect. It is operated by a citizen's committee in cooperation with the Blackfeet Tribal Council. The program is designed for the entire year--during the summer an athletic program is featured while in the winter it is directed toward hobbies and dancing. The Bureau of Indian Affairs released a building for the use of the youngsters in the winter. A full time director is hired for the summer; in the winter the direction is given by members of civic organizations and interested citizens. "As in practically everything in our community," writes Phillip A. Ward, Jr., Superintendent of Schools, "there is no distinction made between white and Indian youngsters. We are exceptionally proud of this fact." In addition to this already good program, the Blackfeet Tribal Council has plans for the extension of it.

Such is not the case on other reservations. Allan Crain, School Superintendent for the Rocky Boy reservation, writes, "There is no organized recreational program on our reservation, and that is what we need. What little the schools offer is about all we have. The Lutheran Mission has a boy's and girl's

club and Lutheran League. The boy's and girl's clubs meet every Wednesday evening during the school year from 7:30 P.M. until approximately 10:00 P.M. During this time things such as leather craft, embroidery, sewing, and art are pursued. The kids enjoy it and there's usually a good turn out.

"In the summer there is usually some kind of softball team which has very little organization to it. Of course, there's horseback riding, fishing, hunting, etc. for the boys but the girls have practically nothing to do. I am appalled at the way our young people hang around the hand-games at the Pastime. These games are a daily event here now when they only occurred at Sun Dance time a few years ago.

"I firmly believe organized recreation is an answer to many of our delinquency problems. A leader and a place to meet would be heaven sent. The longer I am here the more I believe these young people do well with what they have and which amounts to so little. We are lucky that more delinquency problems do not arise."

On the Fort Belknap reservation, little if any recreational activity exists, yet the need is apparent. For two summers, the PTA of Harlem sponsored a recreational program in the Civic Center. This program was open five nights a week, but was dropped because of the inability to secure adult help in organization and supervision. An organized league of softball for youngsters from six to fourteen existed for two years but was dropped because of lack of adult participation. As a result there is no planned program for recreation in Harlem for either Indian or white children, reports L. J. Watterson, Superintendent of schools.

Forty miles south of the agency center on the same reservation is St. Paul's Mission near the village of Hays. "As far as recreation is concerned, St. Paul's serves only in competition with the parked cars in the hills and Kern's hall that gets a movie on Tuesday and Friday nights", writes Father Richard Pauson, S.J. During the past year, Father Pauson attempted to provide some entertainment and organized recreation at the Mission. "Aside from basket-ball at our gym," he wrote, "we have had Friday night dances with canned music. We also had educational shows, formal dances, school plays, a talent show of the utmost variety, bingo games, musical programs and even small banquets. These are attended by from 15 to 150 children. In the summer the children entertain themselves by sunning themselves until the heat is on and then going to one of the swimming holes. The Mount and the Snow boys drowned in Lake 17 a few weeks ago."

The Northern Cheyenne Indians are the poorest in the state, yet they engaged in the summer of 1959 a full time recreation leader for the vicinity of Lame Deer. A public school teacher took over the work, especially in athletics, that had been started by one of the employees of the agency. At St. Labre's Mission on the same reservation, the recreation activities include basketball, volleyball, track and some baseball. The boys from the third grade through high school, approximately 83, participate. The girls from the fifth grade through high school, approximately 74, also have an opportunity to play basketball, volleyball, softball and badminton, according to Father Emmett Hoffman, O.F.M., Superior at the Mission. During the summer months, no organized athletic or recreational activities exist, but the playground and ball field are open for those who wish to use them.

On the Crow reservation, no recreational facilities exist. Henry Old Coyote, resident of Crow Agency, writes that any kind of program that could be

planned would be a great benefit to the youngsters. At present, a curfew rings at 10:00 P.M. but the kids form gangs and make a game out of eluding the Indian Police when the police try to enforce the curfew. "If someone could teach these kids something constructive instead of them just destroying property, it would help a lot," says Mr. Old Coyote.

Two graduate students at Montana State College, John Beauchan and Milo Grue, made a survey of recreational activities on the Crow reservation in the summer of 1959. Their conclusion is that there is little organized recreation and what little there is has originated almost wholly among the Indians themselves.

"A good place to begin a survey of this problem is Hardin, the largest population center on the reservation," write these investigators. "As one drives down Hardin's main street the impression is gained that the number one activity of the Crow is sitting on the sidewalk in front of the many bars that populate the downtown area.

"Hardin high school is roughly 37 percent Indian, and in the eyes of the administration, is well integrated. The Indian students play basketball, play in the band, take part in twirling and other activities, and are staying in school longer and liking it better all the time.

"Hardin has a fine, year round, recreation program that includes such activities as baseball, swimming, and tennis, but the Indian, right or wrong, does not feel that he is wanted and, therefore, takes almost no part in this fine program. (Mr. Old Coyote reported, "Hardin has a fine swimming pool, but I'll bet there's been no more than two Indian kids that have ever been there.")

"What does the Indian do for recreation? Basically, what he does he has organized himself. Some things he has done for countless years; others are relatively new. Together they make up a recreational culture that is all Crow. Here is a brief run-down of the activities most often seen on the reservation today:

Throwing the Arrows. A favorite game for boys ten years of age and up. It is played the year round. Teams from various districts meet for competitive honors.

Pitching Horseshoes. Recently adopted but played quite a bit on the reservation today.

Hand Games. They still play their old hand games, particularly during the winter months.

Track Meets. They have a series of weekly track meets at Crow Agency during the summer, and consist mainly of running events. John Half says there is a great deal of interest in these meets, and the boys even go into training for the events. These meets are strictly Indian organized.

Swimming. Swimming in the muddy ditches of the reservation is a very popular and sometimes dangerous pastime of the summer months. This swimming is totally unsupervised.

Basketball. Indian boys like basketball, and, if given a chance, play it very well. Lodge Grass, for example, has made quite a name for itself in Class C basketball circles of the state.

... believes some sort of organized activities for the teen-ager would certainly help him out. He believes the Indian teen-agers have entirely too much time on their hands. As he puts it, 'They sleep all day and prowl all night.' Chief Parker lists gas stealing, drunkenness, and gang mischief as his chief headaches among the teen-agers at the present time. All of these, he feels, could be reduced if the teen-agers had some way to make better use of their free time.

"The need for more recreational activities for the Indian youth on the Crow reservation has been well established. Reverend Masters, minister of the Church of God in Crow Agency, is heading a committee to set up a recreational program for Crow Agency. The program looks good on paper. Its success will be determined by how well the Indians like the program."

No reports have been received from the Flathead or the Fort Peck reservations, but one can assume that similar situations exist. A community oriented recreational program on these various reservations could, in the next ten years if properly developed, result in a tremendous saving of human abilities.

EDUCATION

Much progress has been accomplished during the past ten years in the education of Indian youth. That much more can be done in the next ten years is obvious for faults still exist in the educational set up for Indian youngsters. The Bureau of Indian Affairs has transferred most of the schools to the public school districts of Montana and reimburses the district per child in lieu of tax money. By 1960, one day school will operate under the jurisdiction of the government and that school will close shortly thereafter. One boarding school will probably continue for several years. Otherwise all schools are operated under the jurisdiction of the district and state.

Specific problems that appear and that are particularly significant in Indian communities and that need definite study during the next decade are: (1) non-attendance, (2) drop-outs, (3) transient population, (4) economic hardship, (5) parental responsibility or irresponsibility, (6) behavior, (7) climate and isolation, (8) lack of initiative, (9) dual language. Mr. Robert Howard, a Blackfoot Indian and a former teacher at Heart Butte and Browning and now health educator for the Bureau of Public Health at Browning, listed the above problems. Some of the problems, Mr. Howard points out, can be traced directly to the cultural background. Non-attendance and drop-outs are frequently the result of the old trait of not forcing the child to do that which he does not want to do. The transient population, always a primitive trait, still persists. Families go visiting or go to celebrations or go potato picking and take the children out of school. No steady income often means economic hardships while frequently people who do not know how to cope with certain situations give the impression of lacking initiative. Other factors such as the remote areas in which Indians live and the climate of the region are not necessarily the fault of the individual or the family. However, they must be taken into consideration when studying the problems of Indian education.

In addition to the public and government schools in Montana, four institutions are operated by the Roman Catholic Church. Three of these have accredited high schools, the other one at St. Ignatius operates the eight grades. During the last ten years, 303 students have attended high school and 1,028 students have been enrolled in grade school at St. Paul's Mission near Hays, Montana, on the Fort Belknap reservation. At St. Labre's Mission near Ashland, Montana, 545 students have attended high school and 1,544 have been in the grade school during the past ten years. Both St. Labre and St. Paul are now engaging in a building program to increase their facilities for Indian youth.

In all three types of schools, public, government, church,--courses in vocational education are offered on the secondary level. One recommendation might be to offer a type of exploratory practical arts and vocational training at the elementary level in all areas of vocational education in order to stimulate the interest of the Indian youth to remain in high school long enough to graduate.

WELFARE

Conflicting jurisdiction has resulted in sometimes chaotic conditions regarding the welfare of Indian youth. The following background material, as well as a listing of services available to Indian children, may give some idea of the problems present.

Services to Indian Children

From January 1, 1954 to August 1, 1959, sixteen Indian children were referred to the Montana Children's Home and Hospital for adoptive services. The following Agencies have made referrals:

Five cases from County Departments of Public Welfare

Three cases for Public Health Services on Indian Reservations

Five cases from Florence Crittenton Home

Three cases from doctors in the State.

One of the problems that has come to the attention of the Montana Children's Home and Hospital in respect to Indian children has been the lack of services to unmarried mothers living on the Reservation. Her medical services and delivery is cared for but there is no foster home care available to her until she works out her plans.

Another problem is her right to release her child if the child is born on the Reservation. Apparently if she leaves the Reservation for delivery, she does have the right to release.

There have been several inquiries from Indian Agencies about older children in need of a permanent home by adoption. In most of these cases there has been a question as to who has the legal right to release these children. There seems to be some legal matter that must be clarified before private

Agencies can offer the same service to Indian children as they do to other children.

The Montana Children's Home and Hospital has been able to find homes for all Indian children to this date. However, with a heavier case load it would be more difficult.

The following is an excerpt from a talk given by Mrs. Rita Santana, Child Welfare Worker, Glacier County, given at Montana's Little White House Conference on Children and Youth at Great Falls, Montana, October 30, 1959:

"There is a tendency for the Indian unmarried mother to be confined in her local community rather than to seek the anonymity of a large city or maternity home. Also, there is greater tendency for the Indian mother to keep the child and she is under greater pressure from her family to do so.

"Very few unmarried mothers seek the services of a social agency in planning for their children other than the bare financial part of it.

"There is a higher rate of private adoptions without the benefit of social services provided by an agency. This means that many of the children are placed impulsively in homes which have not been investigated adequately.

"Many Indian couples seeking to adopt prefer to know who the natural parents are, of the child they wish to adopt. Rather than seek the services of an adoptive agency, they prefer to wait until they hear of an available child. There seems to be a kind of grapevine communication between mothers wishing to place their children and families wishing to adopt."

Legal and Lay Interpretations Of the Role of Government In Indian Affairs

The state department of Public Welfare has been concerned for many years with its role in regard to providing child welfare services to Indian children within the state of Montana and, particularly, to those children who become dependent and neglected within the geographical boundaries of the seven Indian reservations.

This concern had its beginnings around the problem of whether or not the state of Montana and the department of Public Welfare have jurisdiction to extend child welfare services to Indian children and their families living on Indian reservations in Montana.

Since this is primarily a legal question, legal advice has been sought from a number of lawyers, including the Attorney General's office. Following is a resume of their interpretations which is presented for the major reason that all concerned with this problem should be alerted to the various interpretations and, from this, a recognition that the child welfare problems involving certain children on the reservations cannot be adequately handled until the legal role of the tribe and its court, the state of Montana, and the federal government through its Bureau of Indian Affairs is clarified and responsibility fixed as to who definitely has the authority to provide these services:

"If it is true that the tribal council becomes an independent sovereignty, then they must assume the responsibility. If they have that power and it is plenary and sovereign, then we cannot properly expend funds in another sovereignty. If these children are in need, they have to be helped but still we have to find the lines of responsibility in the assistance programs, and certainly it is not proper for the public welfare department to step in and attempt to assume a responsibility when they don't, in fact, have it."

"Where jurisdiction is, there the responsibility lies."

"Until such a time as we could get some kind of an understanding on the primary responsibility, the public welfare department would be hard put to justify the expenditure of money for these purposes."

"If the tribe is another sovereignty, when we have no jurisdiction, and the outcome of this suit which is now pending regarding the issuance of liquor license will in some respect establish whether or not a sovereignty exists within the tribe."

"Confusing as the problem is on the question of criminal jurisdiction, it becomes even more distressing when we consider the civil aspects of the problem, particularly in your field of welfare and public assistance. It has long been the custom of the Indians in almost every tribe in the state, to avail themselves of the District Court facility for obtaining divorces, quieting title to land and all types of civil actions. The question then presents itself where a District Court has issued an order, for instance, that a husband or ex-husband pay a certain amount monthly to his ex-wife, or pay a certain amount for the support of his children, and he refused to make the payment, does the court have the authority to take the quasi-criminal action of holding him in contempt for non-compliance with the court's decree and placing him in jail. Actually, although there has been very little litigation on the question, there is a great deal of doubt in my mind whether the district courts in Montana have any real civil jurisdiction concerning Indians and Indian problems arising within an Indian reservation. I am inclined to feel that their lack of jurisdiction in criminal matters extends equally to the problem of civil actions."

"During a period of approximately fifty years prior to the time Montana became a state, the Federal Government entered into several Indian agreements or treaties in which they guaranteed to the Indians residing in Montana, certain aid and protection in exchange for the Indian tribes' agreement to perform certain duties. When the people residing in what was then the Territory of Montana, had progressed to a point where they wished to adopt a Constitution and become a State, they made their wishes known to Congress and Congress then enacted what is known as Enabling Act, which was approved on February 22, 1889. This Act, in effect, said to the people residing in this area, that they could become a state upon condition that they perform certain obligations and made certain guarantees concerning the rights and liberties of people. In Section 4, sub-section 2, of the Enabling Act, it was required that the people of this Territory concede or disclaim all right or title to appropriated public lands lying within the boundaries thereof and to all lands lying within said limits owned or held by any Indian or Indian tribe, and that until title thereto shall have been extinguished by the United States, the same shall be, and remain subject to, the disposition of the United States and said Indian lands shall remain under the absolute jurisdiction and control of the Congress of the United States. Following the dictates of the Enabling Act, the people of the Territory of Montana held a constitutional convention and subsequently

adopted a Constitution for the State of Montana. This Constitution recognized the various conditions set forth in the Enabling Act, including the one concerning Indians. Public Law 280, which was enacted into law in 1955 by Congress, apparently cedes part of this jurisdiction, both civil and criminal, over Indians, to the states, upon the condition that the state adopt the necessary legislation to accept this jurisdiction. There has always been a question in my mind, and this view is shared by the Attorney General and at least some of the members of the State Supreme Court, that in order to alter the responsibility concerning the jurisdiction of the Federal government with respect to Indians in Montana, there must be an agreement, not only between the State of Montana and the Federal government, but even more important, a consent by the Indians concerned, for the jurisdiction originally granted by the Indian to Federal government was granted by treaty and these conditions cannot legally be altered by unilateral action on the part of Congress. This view received considerable support by President Eisenhower. When he signed Public Law 280, he attached a memorandum to the bill, in which he stated he felt the law should be amended in the next congressional session to provide for consultation with the Indians. Actually, I feel the presidential message didn't go far enough -- it should have required not just consultation, but consent of some sort by the Indians concerned.

"We have numerous Supreme Court decisions in Montana concerning the conflict of jurisdiction between the state government and the Federal government. During the past five or six years, these opinions have been unwavering in their position that the state of Montana does not have the power or jurisdiction to control the action or the destiny of Indian people who have committed a crime within the exterior boundaries of an Indian reservation. These opinions hold consistently on the point of lack of jurisdiction, regardless of whether the crime was committed on deeded land, patent land, on land of ward or allottees, or land over which the government has relinquished all direct control. The only question being, "Was the crime committed within the exterior boundaries of an existing Indian reservation?" Likewise, there was a great deal of support to the theory that an "Indian" is not necessarily a ward or an allottee, but can be a person of (a) substantial Indian blood, (b) who maintains Indian habits and customs, (c) who holds himself out as an Indian or resides and associates with Indians, (d) who lives on an Indian reservation, or in an Indian community. There are several different United States Supreme Court cases defining tests which can be made in determining whether a given individual is an "Indian". During the past five years, it seems to me, the Indian Bureau has been most reluctant to look upon this question as realistically as it should at all times, their tendency being to limit and to exclude people of Indian extraction who are not wards and allottees and residing on the reservation. I think a classic example of this problem is seen when you visit, for instance, the State Vocational School for Girls. I doubt that over a quarter of the girls at the school are actually defined as Indians, so far as the Indian Bureau is concerned, and yet I feel that at least 50% of them would be "Indian" within the definition of that word as adopted by the United States Supreme Court in several of their cases. This whole question of Indians seems to me to be extremely important to the welfare department and particularly the question of who is an "Indian".

"I favor having the various Indian tribes take the necessary steps to give their consent to coming under Montana criminal and civil jurisdiction. I feel that it is in their own interests, but I also feel that they must give their consent and that Congress must agree to such action. At the present time, if the crime is committed by an Indian on an Indian reservation, then it is try-

able either in the Federal courts or in the Indian tribal courts. The U. S. code defines what they term as the "ten major crimes" in which the Federal government has reserved jurisdiction over Indians. These are primarily crimes of violence, such as murder, assault with a deadly weapon and mayhem. The lesser crimes, such as forgery, drunken driving, disturbing the peace, are not included and therefore, come within the jurisdiction of the Indian tribal courts. The rule seems to be that unless the Congress has specifically placed jurisdiction in the Federal courts, it remains in the tribal courts. The tribal court system in Montana, on all seven reservations, is entirely inadequate to provide efficient, reasonable protection to the people, Indian or non-Indian. The history of the tribal court is that tribal judges frequently resign or do not hold their court open to provide the service. They do not have adequate investigative agencies or policing personnel to make the court operate efficiently, and the result is that at various times on any given reservation or in different communities on the different reservations, you have absolutely no tribal court and the only protection the Indian or the white residing within that area has is with the Federal courts, in cases involving the ten major crimes. Also it is noted that there is a general reluctance on the part of the Federal Bureau of Investigation to become too deeply involved in the less flagrant type of violation on the reservation. At least a partial solution of this problem has been reached in different Indian localities by having the tribal council appoint an Indian officer to work with a tribal judge and, at the same time, have the same officer deputized by the sheriff's office as a deputy sheriff, or by the city council as a police officer in the town, thereby giving the man sufficient authority to arrest whites and Indians alike, and to take them before either the Justice of the Peace, the District Court or the tribal court, depending on the type of crime and the person committing the crime. In this respect, it might also be noted that the State Highway Patrol has, for several years, made arrangements with the Indian tribal councils to have the patrolmen working on the Federal and state highways passing through the various reservations, designated by the tribal councils as Indian police officers."

"These problems, in my opinion, cannot be answered by the Attorney General's office of Montana, as legal advisory to the State of Montana, by Congress, by the Indian Bureau, or by the Indian tribes acting individually. There must be more extensive work done on a joint basis with all agencies participating."

The North Central States Indian Policy Declaration typified another aspect of thinking on this problem, as follows:

- "1. The scope of this proposed joint action and program is not to solve all Indian problems, but to crystalize intergovernmental relationships between the Federal Government on one hand and the States and political subdivisions on the other, an essential first and necessary step to solving Indian problems.
2. Basic premise is that Indian welfare is a Federal responsibility. Indians are located where they are as a result of Federal Government action and for this reason some States do not have an Indian problem. It is, therefore, unfair that certain States should be forced to assume large financial outlays for proper and necessary Indian service.
3. The Federal Government is not meeting its total responsibility in providing services for Indian people.

4. The States and political subdivisions in many instances have established facilities that can be made available on a nonprofit cost basis to the Federal Government to assist it in adequately and economically meeting its legal and moral responsibilities.
5. The Federal Government has failed to provide necessary services; therefore, the States and political subdivisions have, on the basis of humanitarianism, been forced to provide certain vital services to sustain minimum levels of health, education, and welfare for Indian people.
6. The policy of special privilege, crisis, and expediency as a necessary basis of negotiation in forcing the Federal Government to provide for the needs of Indian people is not conducive to the solution of Indian problems or to orderly intergovernmental State-Federal relationships.
7. There is no uniform, logical, or understandable Federal plan or pattern among the various States and even within States for providing such services to Indians, or for reimbursing States or political subdivisions for services provided by States or subdivisions.
8. There should be uniformity among the various States in the provision of services by the Federal Government, or in the full reimbursement to the States or political subdivisions for providing such services.
9. To correct existing discrimination between and within States and present deficiencies, it is manifestly necessary that the States take concerted action before the Congress and in securing uniform and equal administrative consideration from the Bureau of Indian Affairs.
10. Unless the existing deficiencies and practices are corrected the present discriminations against the Indian people and certain States will continue and our Indian citizens will be prevented from achieving their rightful place in our society."

Traditionally, the Indian Bureau has taken the position that it is not an agency designed to meet the needs of the person of the Indian but is, rather, an agency designed to help with the handling of his personal property affairs. It would seem that this would tend to complicate the problem and, perhaps, some consideration should be given to placing the affairs regarding the person of the Indian in an agency that deals with such problems; for instance, the Indian health problem has been put in the U. S. Department of Health. Perhaps, certain assistance services to Indians, where economic dependency need is a problem, have been transferred to the Department of Health, Education, and Welfare. Perhaps, some thought should be given to arranging for the problems relating to the person of the Indian to be transferred in toto to the Department of Health, Education, and Welfare.

It is evident that lines of authority through adequate legal framework must be designed with the cooperation of the tribes themselves, the Federal Government, and state and local governments if we are to provide public welfare services on a basis equal to that granted other citizens within the states.

The following is an excerpt from a speech by Iliff McKay, Secretary, Blackfeet Tribal Council, delivered at Montana's Little White House Conference on Children and Youth at Great Falls, Montana, October 30, 1959:

"The Montana Supreme Court has ruled that State courts have no authority to punish Indians for crimes committed on Indian reservations. And recently, in the Williams vs Lee case, the U. S. Supreme Court has ruled that State courts have no jurisdiction in civil cases arising from contracts made on Indian reservations. Yet Indians are citizens of the United States and of the states wherein they reside and as such, I believe, are entitled to access to institutions and agencies established by the State for care and guidance of its citizens. But where the State of Montana has prescribed by law how access to these institutions is to be gained, then are Indians denied such access because laws of the State of Montana do not apply to Indians living on Indian reservations?

"Where do we go from here?

"I believe it can be generally agreed that an Indian tribe by itself cannot transfer or grant jurisdiction to any State when the Federal law provides otherwise. Yet, if the Williams vs Lee decision is to be strictly construed, then are marriages of Indians performed on Indian reservations by State Court officials legal? I ask this even though in most cases Indian tribes have adopted law and order ordinances agreeing that marriages, divorces, and adoptions will be governed by State law, because the question again arises whether or not such a unilateral action is valid.

"The 83rd Congress of the U. S. passed a law, known as Public Law 280, which would allow the State of Montana, by an act of its legislature, to extend its jurisdiction to Indian reservations in all civil and criminal cases. But we are not convinced this is the answer. First, there is some question whether such an act of the legislature would be legal without an amendment to the State constitution. Secondly, Public Law 280 does not provide for a means of financing this added burden which the State would be assuming. And last, and equally important, we feel that Indian tribes should decide for themselves when such a transfer of jurisdiction would be in their best interests.

"The general counsel of the Blackfeet Tribe, Mr. Arthur Lazarus of Washington, D. C., has suggested another solution: Under this suggestion, each Tribe would appoint the judge for the Montana judicial district as a Tribal judge to handle juvenile cases arising from the reservation. The Tribe would also adopt the applicable provisions of the State law as part of their law and order code. Juveniles would then be tried in the district court sitting as a tribal court. But again, this raises questions. Can a Montana judge accept appointment from another agency? Also, would such a procedure require an agreement with the State or one of its agencies, that commitments from such a court would be accepted?

"But regardless of what plan of action can be agreed upon, or if no plan of action can be agreed upon, some indisputable facts remain: Indians are citizens of the United States and the State of Montana. Indians are living on land which the Supreme Court of the U.S. has ruled has been bought and paid for by Indians through cession of other land to the Federal Government. And some of our Indian children need care and guidance which the Indian community cannot furnish. Granted that these are few, but even one would be too many."

The Bureau of Indian Affairs and Its Role in Welfare

The Bureau of Indian Affairs has operated from its inception on the basis of voluntary cooperation of the Indian people. Contrary to some opinions, there has never been any authority vested in the Bureau over the person of any Indian, and school enrollment or any other such service is therefore rendered Indians on their own volition. Neither the Federal Government nor the States have made provision for meeting the special needs of Indians arising out of their emotional disturbances due to cultural transition. The euthenics developed out of centuries of progress of European culture has never in any systematized way been directly made available to the Indian people except through the incidental process of osmotic relationships.

While the Indians lived within the reservations with the reservation system of law and order controlling their behavior, it was seldom that State institutions were available to them. The opening of the reservations authorized by law only since 1910 to sales and settlement to white people accelerated social intercourse between whites and Indians, which with the tendency of Indians to leave the reservations brought about the operation of State law over Indians when offenses were committed where the State had jurisdiction. While Indians generally in their native pattern had well established rules protecting chastity, punishing adulterer, protecting increase in population, regulating the hunt, or treating with enemies, they had no written laws. The protective rules affecting children, together with the religion-like training and precept by the elders were so well established that delinquency of juveniles, desertion or neglect were not problems of Indians. The terms had no meaning to them.

The substitution for the tribal discipline of church, school, written laws, and parental discipline (which was unnecessary and unknown in most Indian society), was a part of the enforced changes in the way of living of the Indians, their ideas of property, and what they thought was right and wrong. It is evident that the step from primitive government to the complexities of modern social and economic living experiences was indeed a long one for the Indian people, and, therefore, it would not be surprising if the impact upon them should result in a higher incidence of difficulty than existed in their old culture or in the dominant society.

Non-Indian communities, founded by energetic people who wanted to work hard to make a good living from the land, could see no benefit for themselves in a way of life steeped in Indian tradition. The Indian has no experience, knowledge or understanding of the equally strange traditional aspects of the dominant society. That Indians are required to work for a living, to accept responsibility for family support and well being, to account for their actions, to pay taxes and support civic effort, to associate with and adapt oneself to non-Indian social groupings are not accepted generally and are regarded as violations of his rights and are contrary to his traditions. Historically this point of view appears to be supported by the role the government has played in administering the Indian trust property. Part of the tradition associated with the Federal Government and its role toward Indians and their trust property is an interpretation to the effect that rations and services, now translated into cash assistance or good in kind, are to meet needs without by any means full reconciliation with economic opportunity and employment available. Physically the person of the Indian has been close to his property so gradually in his mind and in the dominant society's view, the government's function is the same for both. There is

little interest, energy, or willingness on the part of members of the white society living on or near reservations, preoccupied in making a living from the land and accumulating wealth for the rainy day, to bridge the gap. There is little feeling of responsibility or necessity to assist in an acculturation process no matter how simple to initiate. Indian children in families in these situations are more apt to get into trouble because family support is weakened or non-existent because of exposure to the community stresses and pressure which in turn create strain and tension within the family itself.

This Bureau's efforts in late years have been directed toward various ways to give support to the Indian in his acculturation process, among them being acceptance on his reservation and in the social intercourse between his own group of the provisions of the State laws governing social intercourse between the dominant white society group. The Congress has offered enabling legislation through Public Law 280 for states to accept responsibility for civil and criminal jurisdiction on Indian reservations. Strenuous opposition to this Act has been voiced by Indian groups who feel threatened that the reservation way of life will be swept away. State legislatures are generally lukewarm since there is no real interest for or direct benefit apparent at this point. Public Law 280 has accomplished one thing that probably was not foreseen at the time it was passed. It has tended to focus public attention on the Indian reservations within the respective states with the result that strong forces of opinion have been drawn up opposite each other. Possibly the next phase is just emerging as these two groups representing opposite views get together for discussion.

However, at present child welfare services usually provided all children within the states are not readily available to Indian children living on reservations. There is uneven acceptance by lawyers and judges throughout this Area that the State laws affecting protective services to children are applicable to Indian children on reservations. While a recent survey for the calendar year 1958 revealed that many civil cases involving reservation Indian children were handled in district courts, there is still the impediment of the question of jurisdiction which tends to limit services to Indian children not only by the courts but also by the public agencies administering a child welfare services program through the states.

While we recognize that the problem is basically one for legal interpretation and judicial determination, we find a pressing need for clarification since there is a moral responsibility to accord all children within a State the same rights, protection and responsibilities. Presently, this Bureau, through its agency social workers, is providing foster home care services for over 150 reservation Indian children and nearly 60 children in institutions. We also know that the need for child welfare services is not being adequately met because of limitation of welfare staff coverage on the reservations.

Foremost in the Bureau of Indian Affairs planning of programs in all its various areas of interest concerning welfare of Indians is a very basic fact that a great many Indians have accepted the principles and standards of non-Indian society and are making satisfactory progress. Therefore, in discussing problems of acculturation and economic and social improvement, we are concerned with characteristics of a relatively small group on any reservation.

Aid to Dependent Children

Attached is a summary of a study of characteristics of Aid to Dependent Children families made on a nation-wide basis, covering a selected month in late 1958. (See next page) Montana as well as practically every other state, participated in this study so is possible to compare the national percentages of Aid to Dependent Children families in relation to their being recipients of Aid to Dependent Children with the Montana percentages.

The percentage of Aid to Dependent Children cases open because of death of the wage-earner is 11% nationally and 12.8% in Montana. It will be noted that the percentage of Aid to Dependent Children cases in Montana because of death of the wage-earner decreased from 25% in 1948. The decrease is attributed to the improvement in coverage of social security.

Aid to Dependent Children cases open because of incapacity of usually the male parent represented 21.8% of the national caseload and 18.5% of the Montana caseload. The fact that the Montana percentage is less than the national percentage is attributed in part to the concentration of casework effort in supplying physical restoration and rehabilitation over the past few years. This supports the value of continued casework services in these family situations and indicates the need for giving special attention to the values achieved whenever it is possible to include this subject in discussions of family living, or in any discussions focused on children.

Nationally 13.5% of the Aid to Dependent Children caseload exists because of divorce, while in Montana 32.6% of the caseload is the result of divorce. Obviously Montana divorce laws and the administration of these laws need further evaluation to determine what improvements might be made. When divorce contributes one of every three Aid to Dependent Children cases, it is obvious there is a responsibility to find ways of making improvements.

Nationally 8% of the Aid to Dependent Children caseload exists because of separation without a court decree while in Montana 5.1% of the caseload is because of this. It may be assumed that because divorce is comparatively easy to obtain in Montana, separation is not a frequent substitute for divorce.

Throughout the nation 18% of the Aid to Dependent Children caseload is the result of desertion while in Montana 15.2% of the caseload comes from desertion. It is the experience of the Montana Department of Public Welfare that intensified casework services have helped to keep this below the national average.

Nationally 20.3% of the Aid to Dependent Children caseload consists of cases in which the mother is unmarried. In Montana this percentage is 12.2%. It would be expected that Montana would be below the national average in this respect because although Indians represent a substantial portion of the Aid to Dependent Children caseload in this state, it is not the minority group problem nor are the other problems that result in unmarried motherhood as intensified in Montana as in many other parts of the nation.

Miscellaneous reasons account for the other 7.5% of the Aid to Dependent Children caseload nationally, and the other 6.1% of the caseload in Montana.

The purpose in providing the summary of the study and the observations about it is to bring the attention of interested groups to the need for speci-

fic attention to continued efforts in the direction of providing all the help possible to families which must seek their main support through the Aid to Dependent Children program.

Preliminary: Subject to revision
U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
Social Security Administration
Bureau of Public Assistance
Division of Program Statistics and Analysis
June 17, 1959

Aid to dependent children: Families and children, by status of father in relation to reason for deprivation of support or care of children, United States 1/, for a selected month, October-December 1958

Status of father	Number of Families	Percent	Number of Children	Percent
Total	745,288	100.0	2,142,396	100.0
Dead	82,092	11.0	219,970	10.3
Incapacitated	162,621	21.8	558,443	26.1
Absent	<u>487,515</u>	<u>65.4</u>	<u>1,319,165</u>	<u>61.6</u>
Divorced or legally separated	100,817	13.5	276,979	12.9
Separated without court decree	59,343	8.0	187,174	8.7
Deserting	134,467	18.0	397,094	18.5
Not married to mother	151,059	20.3	335,830	15.7
Imprisoned	33,958	4.6	101,618	4.7
Absent for other reason	7,871	1.1	20,470	1.0
Other status <u>2</u> /	13,060	1.8	44,818	2.1

1/ Does not include Vermont and the Virgin Islands for which data were not available; in December 1958, families receiving aid to dependent children numbered 1,162 in Vermont and 222 in Virgin Islands.

2/ Includes father in home as caretaken because of death, incapacity, or absence of the mother.

ECONOMIC FACTORS AND INDIAN YOUTH

One of the major obstacles affecting the lives of Indian youth in Montana today is the relative lack of economic opportunities. It is difficult to outline even a major portion of the numerous factors involved. Hence, the following analysis should be regarded as a mere skeleton analysis. Recommendations will follow in the final paragraphs.

Land use: Some of the basis of the plight of Indian youths lies in the clauses of the General Land Allotment Act of 1888. Intended by Congress to benefit the Indians, it failed in some of its most vital objectives. It provided for the allotment of land for every man, woman and child then alive on existing reservations, but who at that time could foresee that the Indian population was destined to rapid expansion? Given title to the land, many Indians proved unable to hold the responsibility which goes with being a land owner and operator under the American system. Many sold their land. Thus, population increased while land holdings actually decreased. For those who retained their lands, heirs increased enormously and today many holdings have as many owners as there are acres. It is not at all atypical to see 40 owners of a 25 acre plot. Under these circumstances, of course, land holdings fall far short of becoming the basis of a sound Indian economy. Certainly some of the Indian population can still have opportunities for an economic future on farms and ranches. But others must seek holdings elsewhere or seek employment in non-agricultural pursuits.

When originally established Indian reservations often included large tracts of marginal lands - lands which were not thought desirable by whites. Yet Indians were expected to make a success of ranching and farming on such tracts. Other resources which might form the basis of the economy on a reservation are too scarce to provide gainful occupation to the residents.

Capital: Some problems which face the modern Indian rancher and farmer also face his white contemporaries. There is a tendency for fewer and fewer land owners to own more and more acres. A county which had 4500 land owners in 1940 may now have just 1500 owners, yet the same amount of acres may be under use. This has been due to the necessity of a larger capital outlay for equipment, increased costs of labor, and a more extensive type of operation instead of intensive. Moreover, mechanization of ranching requires special training and experience which is not often made available to Indian youths.

Many white farmers have been forced to sell out to larger operators. Under these circumstances Indians cannot be expected to compete with these larger operators. The same problems of production and marketing which face the white farmer also face the Indian farmer and rancher.

Actually, Indian farmers and ranchers have a handicap which does not obstruct white competitors. Indian allottees have their holdings held in trust by the U. S. Government. As allottees rather than owners, the Indians are unable to get loans which are available to their white competitors. Few of the agencies which make loans to whites define allotment as ownership, so the Indian cannot use his right to the land as collateral. Even where there is a strong will to be a successful farmer or rancher the avenues to success for the Indian are not as direct as they are for his white compatriots.

Special provisions for loans have been made by some government agencies,

such as the U. S. Bureau of Indian Affairs, under the provisions of the Indian Reorganization (Wheeler-Howard Act) of 1934. Such loans, however, have proven to be far too inadequate and unreliable. Such loans as may be given by a tribal council, for example, must be given on a risk basis. Blue-eyed Indians, or enrollees who are mostly white in their physical and cultural background are better risks, thus they can obtain what may be regarded as a nearly adequate loan. A "full blood", on the other hand, may be a poorer risk and may even be denied a loan. If one is made available to him it may be insufficient to provide him with the capital he needs. Thus, the Indian for whom Congressional action was originally intended to help is handicapped in favor of another group.

Marketing: Indian farmers and ranchers are not in as favorable a marketing position as white compatriots. Indian operators will often take lower prices for their products than will their white neighbors. Some guidance and help in better marketing procedures may be of help to those Indians still capable of making an adequate living with their reservation holdings.

Labor: The stark fact still remains that there are far too many Indians who are unable to find a livelihood on their reservation. Many are entirely without land holdings and without jobs. Many sections of reservations may be compared to slums. These are literally rural slums with all the related psychiatric, economic, moral and social inadequacies which may be encountered in their urban counterparts.

What is startling is the large number of this group who are youths - untrained, unskilled, and even unwanted. The conditions among these young people are deplorable. With an education below the standards for whites in the same area, the Indian youth often has fewer skills he can offer a prospective employer. For the most part Indian youths may be regarded as unskilled in their potential and there they remain the rest of their lives. Some obtain seasonal jobs by traveling through the State of Montana, but the income provided by this means is always inadequate. Moreover, children of these laborers may be taken along in early Spring by their traveling parents, and they may be removed from school for this purpose. Usually they cannot return until after the harvest season late in the fall. Thus, they too become candidates for the already large reservoir of unskilled landless Indians.

One difficulty in Montana is its distance from large manufacturing and marketing areas in the east, and on the west coast. Naturally, Indians hesitate to travel far from their homes to a world quite unknown to them. This is one of the major factors in the relocation program managed by the Indian Bureau. While the intentions of the Relocation officers are good, Indians from Montana have found the transfer from isolated Montana farms to cold, intensely competitive city surroundings more than they could bear. Thus, employment must be sought nearer the reservation, or better still, from their point of view, jobs on their reservation.

A great deal has been said in Montana about industry on reservations. Inducements have been offered by some tribal councils. Such a program, however, has some inherent shortcomings. 1) Resources which would entice manufacturers wishing to invest in such an enterprise may be lacking. 2) The reservation must compete with numerous other localities in the U. S. which are trying to attract industries. 3) Even if an industry should locate on the reservation there is some question whether it would benefit most of the residents located there. It probably would not be able to solve the unemployment problem. The

real solution, therefore, is for the Indian to seek employment in Montana towns which are nearer the home he loves - his reservation.

But off-reservation employment requires training. This could be on-the-job training or more formal instruction in vocational schools. A smaller number could attend colleges and universities if proper financial backing was provided.

It is strongly urged, therefore, that both Federal and State agencies, Congress, and State legislators be asked to provide more scholarships for the training of Indian youths. Loans may also be extended these youths as a good investment in the future of America. We cannot much longer afford the luxury of rural slums among our Indian compatriots.

It is emphasized that this is not only a Federal matter, but Montanans must learn to live with this problem too. Employment after the training period must be sought. More Indians can be employed in small businesses, in State institutions, in industry, and in Federal agencies.

RELIGIOUS INFLUENCES ON THE INDIANS OF MONTANA

Religion has always been an important factor in the life of the American Indian. It has also played a prominent part in the conversion of the redman to civilization.¹ Influences on the religious ideas and outlook of Montana Indians have come from many sources, including Catholicism, Protestantism and the ancient pagan beliefs.

Most tribes of Montana have worshipped the sun from earliest times, and the belief that the sun is a supreme being is still held by some of our contemporary Indians. During the Second World War the ancient and elaborate ritual of the Sun Dance was performed in honor of loved ones overseas by members of the Blackfoot reservation in the northern part of our state.² This Sun Dance was formerly an annual ceremonial lasting for several days. A woman played the leading role, and this responsibility fell on one who had made a solemn vow to the sun during some family crisis; she would make the sacrifice of being medicine woman in the Sun Dance if her request were granted. Young men also would vow to torture themselves excruciatingly during the Sun Dance. It was believed that the "...greatest oath a Blackfoot can possibly utter is that the earth and the sun hear him speak."³ Self torture was not an uncommon accompaniment of prayer. Warriors on the way to battle cut off bits of their skin and offered it to the sun, along with prayers for success; men and women chopped off fingers and gave them to the sun.⁴

Although the sun was usually regarded as supreme, there were many other good and bad spirits acknowledged by the Indians. Napi, the Old Man, was creator of all things. According to legends believed by Blackfeet, Arapaho, Gros Ventre and Cree Indians, Napi made himself a wife from a lump of clay. Then Old Man and Old Woman made people, Old Man having the first say, Old Woman,

1 Gannon, John B., Growth and Development of Catholic Education in Montana, unpublished thesis, Notre Dame, 1931, p.8.

2 Ewers, John C., The Blackfeet, Norman, Okla., Univ. of Oklahoma Press, 1958, p. 324.

3 Ibid., pp. 174-182.

4 Ibid., p. 183

the second. When creation was finished, Old Man climbed a high mountain and disappeared, but his power was still felt.⁵ He was not only creator, but also a humorous little fellow who played tricks on people and animals, and whose tricks sometimes backfired. Many Napi stories are not only funny, but obscene.⁶

Members of forest tribes believed in the ability of supernatural birds and animals to communicate some of their sacred power to young men who actively sought it through prayer and fasting. Men receiving power from the same animal formed cults and performed ceremonies believed sacred to that animal.⁷ These spirits could be called upon for protection from evil influences and for help in undertakings of war, hunting and love. Beaver, otter, buffalo and bear were among the most powerful spirits, but other animals and birds could also communicate their power.⁸ Lasso Stasso, a Kutenai medicine man who died in 1951, at the age of eighty, recalls the power he received from various animals:

"...when I was about thirteen I went up on top of Chief Rock, near Dayton.... All kinds of spirits dwell up there, like birds, animals, rocks, everything. Coyote spoke to me up there one night.... He also gave me a song. Deer gave me the power to hunt successfully, while Fawn still later gave me gambling power.... Fawn gave me a good love song...." ⁹

Supernatural powers such as these were given in dreams, which usually occurred when a young man went off to some isolated spot, fasting and praying until, exhausted, he fell asleep. Then some power appeared in human form and spoke, showing him sacred objects to make, and giving instructions about caring for them.¹⁰ These objects were carried in Medicine Bundles, and were prized possessions of their owners. If a man was successful in many undertakings, his Medicine Bundle was recognized to be a very powerful one. If the owner lost his bundle, he didn't lose the power connected with it, but he could transfer the objects and the power they symbolized if he wished to do so. Such a transfer, in exchange for valuables, involved a long ritual during which the new owner was taught the ceremonies that belonged to the sacred objects, and the taboos associated with some bundles. (For example, the owner of a beaver bundle couldn't show fear of water, and the owner of a snake painted tipi mustn't break a bone in his lodge.)¹¹ Many bundles included painted lodges, and there were more than fifty different ones among the Blackfeet alone. The lodge was not sacred in itself, but part of a complex of sacred objects received by its original owner in his dream of power.¹²

Dreams could not only bring supernatural power, but could provide warnings as well.

5 Ibid., p. 3.

6 Ibid., p. 145.

7 Ibid., p. 17.

8 Ibid., p. 162.

9 Malouf, Carling and White, Thain, Recollections of Lasso Stasso, Anthropology and Sociology Papers, No. 12, Missoula, Montana State University, 1952, pp. 3-8.

10 Ewers, op. cit., pp. 162-163.

11 Ibid., p. 164.

12 Ibid., pp. 164-173.

"So great was Blackfoot respect for the messages received in dreams that they said any man who accused another of cowardice because he heeded his dream warning and went home while out hunting or going to war would surely be killed on the expedition."¹³

Spirits were not all good. Disease was caused by an evil spirit entering a person's body, and could be cured by a doctor with power to expel the spirit.¹⁴ In 1781, when the Blackfeet contracted small pox from their Shoshoni enemies, they decided the "Good Spirit" had forsaken them and made sacrifices to the Bad Spirit.¹⁵ Among these Indians, the traditional medicine man is sometimes still called on in preference to the agency doctor.¹⁶

The Indians who held these pagan beliefs had definite ideas about a life after death. This after life was very much like earthly life, in a delightful country of many buffalo and handsome women.¹⁷ The dead were invisible to the living, and ghosts sometimes returned to communicate with the living in weird whistling sounds.¹⁸

Against this background of paganism, Christianity made its appearance with the coming of white men and Indians from the east.

"The first evangelists of the Oregon Country were...employees of the North West and Hudson's Bay Companies: French-Canadians and Iroquois Indians, who had settled among the western tribes....These men sought priests to bless their marriages, instruct, baptize and Christianize their wives and children and natives among whom they had permanently settled."¹⁹

Ignace Lamoose, affectionately called "Old Ignace", was an Iroquois Christian who lived among the Flatheads. He had come to them from the St. Lawrence valley some time before 1830. Old Ignace was undoubtedly the first Christian religious teacher of the Flatheads. He taught his companions what he knew of Christianity and encouraged them to do all in their power to secure a Black Robe to instruct them further.²⁰ Some of the Indians, especially the older ones, spent day, and even nights in his tent, listening to his words of God and religion.

"Every time he spoke he would finish by saying, what I tell you is nothing compared with what the Black-Robes know."²¹

The Catholic side of the initial missionary efforts shows that, following

13 Ibid., p. 131

14 Ibid., p. 184

15 Ibid., p. 325

16 Ibid., p. 29

17 Ibid., pp. 40-41

18 Ibid., p. 184

19 Davis, William L., S.J., A History of St. Ignatius Mission, Spokane, Gonzaga Univ., 1954, p. 1.

20 Ewers, op. cit., pp. 185-186

21 Garraghan, Gilbert J., S.J., The Jesuits of the Middle United States, V. II, New York, America Press, 1938, p. 241.

the urgings of Old Ignace, several different delegations of Flathead Indians were sent to St. Louis, in search of spiritual guidance. The first such group reached St. Louis in 1831. It is not certain whether the four Indians who arrived then were actually Flatheads or Nez Perce Indians, for they could neither speak English or be understood.²² Old Ignace himself set out for St. Louis in 1835, with two of his sons, who were baptized there. He told Father Ferdinand Helias, a Jesuit priest, that:

".... there were seven nations who had asked him to bring them a priest, the Flatheads, Nez Perce, Pantheres, Kutenai, Spokane, Cayuse and Ochazeres -- about 6,000 souls."²³

Ignace was promised that a Black Robe would be sent if circumstances permitted, but it was not until two more trips were made that the Jesuits were able to grant the request. (Old Ignace was killed by Sioux Indians during the second trip.)

While the Flatheads were thus persevering in their efforts to receive religious instruction from the Catholic Jesuits, Protestant missionaries were beginning to venture into Indian territory. In 1834 two Methodist missionaries, Jason and Daniel Lee, arrived in Flathead country, but as they were not well received, they proceeded farther west and opened a mission in Canada.²⁴

In 1836 the American Board of Commissioners for Foreign Missions in Oregon sent a Presbyterian, Rev. Henry H. Spaulding, and his wife, to the west.²⁵ They settled among the Nez Percés on the Snake River, where Rev. Spaulding taught the men the elements of agriculture, and preached to them the gospel of peace. Mrs. Spaulding taught both adults and children Bible lessons, and Christian ethics, and her school finally came to number over two hundred. Unfortunately, other white settlers came with the Spauldings, and after them, and they were not welcomed by the Indians, who feared the animals would be destroyed and their land would be taken from them.²⁶ As dissatisfaction increased, the work of Rev. and Mrs. Spaulding grew more discouraging and dangerous. When Dr. Marcus Whitman and his wife, missionaries who were working farther south among the Cayuse, were massacred together with many of their neighboring white settlers, the Spauldings realized they would have to abandon their field of labor. This was in 1847, but in 1871 Rev. Spaulding, then an old man, was able to return to the Nez Perce. In the three years that remained of his life, he baptized six hundred ninety-four Indians. His work was carried on by Rev. H. J. Cowley and his wife, who had accompanied him on the return trip.²⁷ Fifty years later Protestant missionary efforts had expanded to other tribes.

"As a matter of fact, religion was present on the Montana frontier from the first. The wagon train on which Hugh Duncan came in 1864 observed Sunday on its way West. So did the large one headed by James Bridger which came from Denver in the same year and over much the same route. L. B. Stateler, the

22 Ibid., p. 237

23 Garraghan, op. cit., pp. 246-247.

24 Ibid., p. 245

25 Hayden, Hiram C., American Heroes on Mission Fields, New York, American Tract Society, 1894, p. 222.

26 Ibid., pp. 159-171.

27 Ibid., p. 229

apostle of Southern Methodism, was a member of that party and was invited to preach every Sunday. Methodist local preachers and Baptist laymen who preached were in evidence from the earliest days of Bannack and Virginia City. Professor Thomas J. Dimsdale, editor of the Montana Post and author of the classic "Vigilantes", a gentle Oxford man who strangely enough was precipitated into the turbulent life of a mining camp was a churchman and read the Episcopal services before any ordained man appeared. He used the Anglican prayerbook and startled his hearers by praying for the King of England rather than the President of the United States."²⁸

"The Protestant enterprises in the Pacific Northwest were more successful in affecting the future because their original aim of Christianizing the Indians was gradually changed into one of encouraging white colonization and of ministering to the immigrants."²⁹ While the Indians made some response to the gospel message, the white man's diseases took a heavy toll and some of those on the upper Columbia became resentful and fearful when they discerned the change of aim and the probability that white men would soon take over their country.

This whole subject of the first coming of the Indians to this territory is highly controversial and thousands of pages have been printed concerning it. The following is a Protestant version of the story:

In 1831, four Indians (two Flatheads and two Nez Perces) appeared at the Indian headquarters in St. Louis (then a town of about 5,000 population) and told the superintendent, Captain William Clark, that they wanted to procure "the white man's book of heaven". Only a few skeptics doubt the fact of this expedition. Two of the pilgrims died and were buried in a Catholic cemetery at St. Louis and the burial records are in existence. The others started home and on the way up the Missouri met the celebrated artist George Catlin who painted their portraits. However, there are two versions as to their purpose in going east: The Roman Catholic claim is that the visitors went to St. Louis to seek for "Black Robes" or Jesuits, having been inspired to do this by the teaching of some Christian Iroquois who had come to their country some years previous. This theory may well be true in part, but it fails to explain the undeniable fact that the embassy sharply aroused Methodists, Congregationalists, Dutch Reformed and Presbyterians so that the Methodists sent a well-equipped expedition to Oregon in 1834, and the American Home Missionary Society a scouting party in 1835 and an expedition in 1836. Several Protestant missions were established in the Willamette and lower Columbia valleys and on the upper Columbia among the Cayuses (Whitman), the Nez Perces (Spaulding), and later the Spokanes (Walker). It was a time of some anti-Catholic feeling and it is inconceivable that these Protestant groups would have responded to a call for "Black Robes". On the other hand, Catholics would not have answered a plea for the "white man's book of heaven". And the Catholics were the last to wake up and did not send out missionaries till four to six years after the other groups.³⁰

Recently another explanation has been given to account for the interest of the Flatheads and the Nez Perces in seeking Christianity. Thomas E. Jessett³¹

28 "Plains, Peaks and Pioneers", Edward Laird Mills

29 Ibid.

30 Ibid.

31 Thomas E. Jessett, "The Church of England in the Old Oregon Country", Paper presented at the 1952 meetings of the West Coast Branch, American Historical Association in Vancouver.

traces the influence to the work of the Missionary Society of the Church of England which operated a school for Indian young people at the Red River Settlements in Canada. According to Jessett, two boys, Spokane Garry and Kutenai Pelly - selected by Alexander Ross, a trader for the Hudson's Bay Company on the Upper Columbia - accompanied the brigade to the Red River School in 1825 and remained there for four years. Upon the return of Spokane Garry to the Nez Perce, he brought with him the teaching of the Christian faith and it was upon his instigation that the Nez Perce sent their first delegation to St. Louis in 1831. (Since the Nez Perce and the Flatheads were friendly allies, the two tribes had joint deputations seeking the white man's religion). Be that as it may, sufficient evidence is offered that Spokane Garry did build a school and a church for his people and conducted his services similar to that of the Anglican Communion prior to the coming of the Jesuit missionaries.)

"There are only 350,000 Indians in the United States and they are scattered among fifteen states or more. The job of converting them has never been undertaken in real earnest by either Protestants or Catholics. The former have been absorbed in the greater and more productive task of spiritualizing life on the ever-advancing frontier; the latter have majored in saving to their ancestral faith the many millions of immigrants from Europe. Therefore the half-hearted and sporadic attempts at Indian evangelization have had only partial success."³²

"In Montana's early days, the Methodists had some responsibility for the Crows and the Gros Ventres (Fort Peck). Later the Baptists took over the former and the Presbyterians the latter. Both have done fairly well. The Lutherans work among Rocky Boy's Cree-Chippewas and the Mennonites among the Northern Cheyennes. That left the Piegan Blackfeet for the Methodists. The mission was turned over to them in 1893, by the Woman's National Indian Association. There went with it 160 acres of land, a furnished parsonage and church, a team of horses, a cow, and farm implements. The missionary in charge was E. S. Dutcher, a Methodist preacher. Another Methodist, Rev. W. H. Matson, was superintendent of the government school, which then enrolled 150 pupils. Both these brethren transferred to the Montana conference.

"In later years, F. A. Riggan, A. W. Hammer and A. C. Wilcox gave long terms of service. Some good work has been done. One of the most influential Indians in the group, Richard Sanderville, is a Methodist and is well known at annual conferences to which he has been a delegate many times. It would probably be better for all concerned if the Montana conference, the Youth Fellowship and the W. S. C. C. should take the Browning mission out of the hands of the Board of Home Missions and make it strictly a conference project, paying all bills, furnishing personnel and defining the policies to be pursued."³³

"In Montana the Baptist and Congregational churches have very successful and flourishing missions among the Crows, and the Presbyterians at Wolf Point."³⁴

Regardless of how the Flatheads learned about Christianity, and why they sought instruction, the Jesuits have been a decided factor in Flathead development for over a century. Beginning with St. Mary's Mission in 1842, the

32 "Plains, Peaks and Pioneers", Edward Laird Mills

33 Ibid.

34 Sloan, Rev. William Nicolls, Spiritual Conquest Along the Rockies, New York, Hodder and Stroughton, 1923, p. 148.

Missionaries established St. Ignatius in 1854 which still remains a focal point for Flathead life. No other religious group has ever maintained any influence upon the lives of the Flathead people and no other missionary activity has ever been started on the Flathead reservation."

While Protestants were evangelizing to the north and to the south of the Flatheads, these Indians were continuing to follow the counsel of Old Ignace in seeking a Black Robe. Finally, in the spring of 1840, Young Ignace, a member of the last delegation to St. Louis, returned triumphantly with Father Pierre Jean DeSmet.³⁵ The Jesuit priest had been commissioned to make an exploratory tour and visit the Flatheads of western Montana. The Indians to whom he was coming had already made a remarkable advance in ethical perception and practice. As early as 1814, a trader, Ross Cox ...

"... was impressed by its (the tribe's) comparative freedom from the ordinary vices of Indian life. It thus gave promise of a ready acceptance of the gospel message as soon as it should come within its reach."³⁶

Father DeSmet immediately recognized the sincerity and good will of these people. Before leaving them, to report his findings in St. Louis, he formed a band of native teachers to instruct the others until the permanent mission could begin.³⁷

The following year Father DeSmet returned with two other priests, five coadjutor brothers, and provisions. On the right bank of the Bitterroot river, about thirty miles below present Missoula, the mission of St. Mary's was begun. Construction of a chapel and residence building was started as soon as they arrived, and within a month the new buildings, put up with eager Indian help, could shelter from four hundred to five hundred people.³⁸ The Flatheads' thirst for instruction did not slacken soon, and Father DeSmet wrote at this time ...

"... since I am among them I have three, four and five instructions daily. They cannot be tired... and if I had the strength to speak to them they would willingly listen to me whole days and nights."³⁸

Neighboring tribes were also seeking the guidance and consolation the Flatheads at St. Mary's were receiving. Father Point went to labor among the Coeur d'Alenes, while Father Mengarini stayed at the mission,³⁹ and Father DeSmet returned to St. Louis for more help and provisions.

The remarkable success of the mission was not to continue uninterrupted. Father Mengarini wrote, in 1852...

"... the history of these ten years is the story of a meteor's rise and a feather's fall. In a few months the mission was incredibly fervent only to decline and

35 Ewers, op. cit., p. 187.

36 Garraghan, op. cit., p. 240

37 Davis, op. cit., pp. 3-4

38 Garraghan, op. cit., p. 275

39 Ibid., p. 269

decay until it was finally closed." 40

When he and Father Ravalli, who had come to St. Mary's in 1845, decided to abandon the mission temporarily, several factors worked together to bring about their departure. Detrimental influences of Blackfoot neighbors and white settlers had lessened the fervor of the Flatheads, and the ever-increasing scarcity of buffalo caused the Indians to hunt away from this mission all but a few weeks of the year. The departure, however, was temporary, and Father Ravalli and Father Giorda reestablished the mission in 1868. The work at St. Mary's continued until the last Flatheads were forced to leave their ancestral home in the Bitterroot valley, and live with the rest of their tribe on the Jocko Reservation in western Montana.⁴¹ This removal occurred in 1891, when Chief Charlot finally gave up his long continued opposition to the move, and consented to lead his people to the Reservation.⁴²

From their first arrival at St. Mary's, the Jesuits were visited by other tribes seeking to learn how to serve the Great Spirit. On a trip to Fort Colville in the fall of 1841, Father DeSmet met many different tribes, and established good relations with many of them.

Also in 1841, three Coeur d'Alenes visited the mission asking for a priest to come to them.⁴³ These Indians had gained their first notions of Christianity when in 1826 three youths, a Spokane, a Nez Perce and a Coeur d'Alene, traveled to the Red River settlement in present Manitoba. They lived there for some time, receiving instructions from Protestant clergymen, and although the Coeur d'Alene died there, the other two young men carried the knowledge they had gleaned to their companion's tribe. It was this fragmentary knowledge that caused them to send petitioners to St. Mary's as soon as they learned of the missionaries arrival, asking to be allowed to share in their ministry.⁴⁴

Some of the Blackfeet, in spite of their savage reputation, also came to St. Mary's. It was because he realized that the continual state of war between the Flatheads and the Blackfeet was a threat to their survival and civilization that Father DeSmet arranged a meeting between the two tribes in 1846. The Small Robes (a band of the Blackfeet), impressed by seemingly miraculous war victories of the Flatheads, had already begged DeSmet to let them be his followers and baptize all their children. At the peace council, Flathead Chief Victor spoke of the Black Robe's God who assisted and protected them. While at this council DeSmet learned that over sixty Blackfeet children had already been baptized by Father Thibault, who was working among the Crees at Fort Edmonton.⁴⁵ The Blackfeet became more interested in learning of Christianity, and Father Point lived and worked among them for the following year. He baptized over six hundred children, but soon came to realize that the adults regarded religion as a new medicine or magic, and they couldn't conform with the moral standards that would abolish polygamy and murder.⁴⁶

40 Bischoff, William N., S.J., The Jesuits in Old Oregon, Caldwell, Id., Caxton, 1945, p. 64.

41 Garraghan, op. cit., pp. 382-390.

42 Bischoff, op. cit., p. 84.

43 Davis, op. cit., pp. 4-5.

44 Garraghan, op. cit., p. 314.

45 Ewers, op. cit., pp. 189-190.

46 Ewers, op. cit., pp. 190-191.

Several years after Father Point left, Major Alfred J. Vaughan, the second Indian agent at Fort Benton, urged Father DeSmet to again try to establish a mission among the Blackfeet, feeling that this would advance the interests of the government and those of the Indians at the same time.⁴⁷ In response to Vaughan's request, in 1859, Father Hoecken and Brother Magri joined these same Indians, and traveled with them, stopping at various temporary sites, until, in 1862, they established St. Peter's Mission for the Blackfeet, on the northeast bank of the Missouri River, six miles above the mouth of the Sun River. The success of this second attempt to form a Catholic mission among the Blackfeet is indicated by records which show two thousand, seven hundred thirty-two baptisms from 1855 to 1879. In 1884 the Ursuline Sisters opened a school at St. Peters.⁴⁸

In 1864, four Sisters of Providence came from Montreal to teach in a school for girls at the mission,⁴⁹ while the Jesuits instructed the boys. This school, and the one at St. Mary's, were the first schools established in Montana.

"Prior to the organization of the Oregon Territory, the mission schools at St. Mary's and St. Ignatius, established and maintained by the Jesuit Fathers, were the only schools in Montana. These continued to afford all the facilities for education to be found in the Rocky Mountain region, until 1863...." ⁵⁰

The success of these mission schools was attested to by George G. Vest, Missouri Senator, who, in a Senate report on May 12, 1884, made the following statement:

"In all my wanderings in Montana last summer I saw but one ray of light on the subject of Indian education. I am a Protestant -- born one, educated one, and expect to die one -- but I say now that the system adopted by the Jesuits is the only practical system for the education of the Indians, and the only one that has resulted in anything at all."⁵¹

Although school was important at the mission, the Indians' whole life centered around the Church. Every morning they all assembled for prayers, Mass, and fifteen minutes of instruction. Another similar instruction was held for women and children in the forenoon, and every evening all met again in Church for prayers, and a third instruction.⁵² Although Jesuit missions among the Flathead and Coeur d'Alene tribes disappeared in the occupation of the Indian country by whites, St. Ignatius still continues to serve the Indians of the Mission Valley.⁵³

⁴⁷ Ibid., p. 229

⁴⁸ Bischoff, op. cit., pp. 86-93.

⁴⁹ Ibid., p. 74-75.

⁵⁰ Riley, Emmet J., Development of the Montana State Educational Organization, 1864-1930, Washington D. C., Catholic Univ., 1931, p. 4.

⁵¹ Bischoff, op. cit., pp. 76-77.

⁵² Ibid., p. 80.

⁵³ Garraghan, op. cit., p. 304.

In 1885 Father Frederick Eberschweiler was appointed missionary to the Assiniboin and Gros Ventres. These Indians wanted a mission founded for them, and the temporary one at Fort Belknap Reservation was immediately opened. The Indians themselves chose the site for their permanent mission, petitioned Congress for permission to transfer there, and in 1887 moved to a place near People's Creek, in a valley of the Little Rockies. This mission, known as St. Paul's, had Ursuline sisters to teach in the school the year it opened. By 1910 the Gros Ventres had become almost entirely a Catholic tribe, while the Assiniboin were nearly all either Catholic or Protestant.⁵⁴

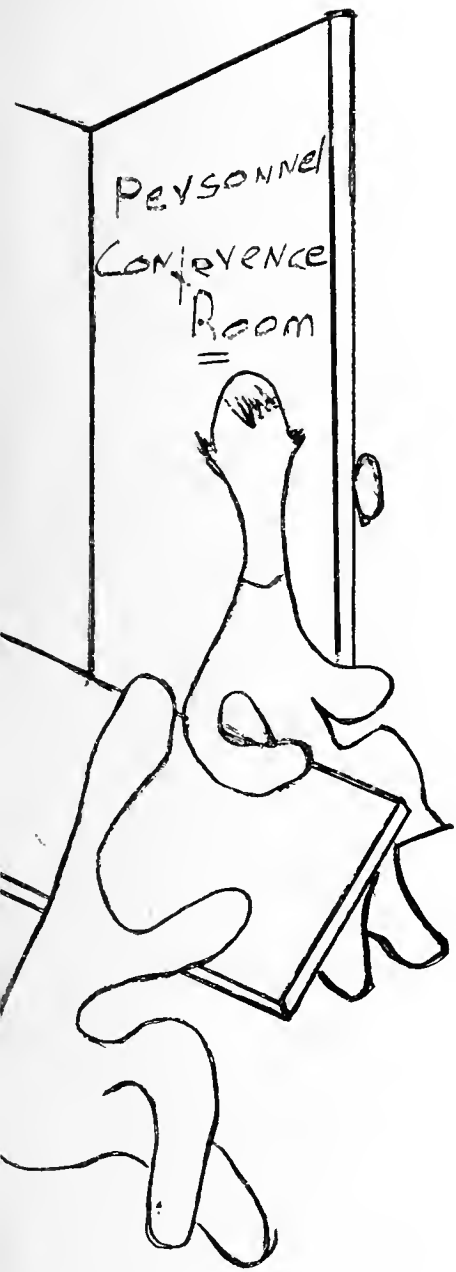
In Montana today, there are thirty Catholic churches on Indian reservations, served by nineteen priests. In the six mission schools, there are five hundred seventy-one pupils, and a total of twelve thousand, seven hundred twenty-seven Catholic Indians are living on the reservations.⁵⁵

A recent study conducted in the Great Falls area has indicated, unfortunately, that church attendance among the Indians seems to decrease when they leave the reservations. Of the limited group studied, twenty percent practiced their ancient Indian religion, seven and three tenths per cent were Christians, and seventy-two and seven tenths per cent had no religious affiliation. Of these same people, while on reservations, about fifty per cent attended Christian churches, and sixteen per cent practiced Indian religions.⁵⁶ This situation is particularly appalling when we recall that to their forefathers a century ago, religious practices were an important part of everyday life.

54 Bischoff, op. cit., pp. 107-110.

55 Foy, Felician A., O.F.M., The 1959 Catholic Almanac, New York, Doubleday, 1959, p. 457.

56 Charles, Richard A. and Gubatayao, Max, An Employment and Social Study of 55 Terminated Indians, Great Falls, Montana, unpublished, 1959.



*Professional
Services at
State
and
Community
Levels*

REPORT OF THE COMMITTEE ON
NEEDS FOR PROFESSIONAL SERVICES AT STATE AND COMMUNITY LEVELS

The Committee examined the following areas:

Mental health and mental retardation

Institutional and group care for children

Rural problems

Guidance

Hospitalization and services for handicapped
children

MENTAL HEALTH AND MENTAL RETARDATION

The discussion was opened by a survey of the mental hygiene clinics in Montana and the need for professional services within the clinics was emphasized, as well as the need for additional units.

Discussion followed relative to follow-up by the mental hygiene clinics in the communities and it was noted that, in all probability, some of the needs could be met on the basis of local community programs such as those tried in Helena and Bozeman. An adequately staffed mental hygiene clinic is considered one which includes a psychiatrist, a psychiatric social worker, a psychologist, and a clerk-receptionist. The only one such unit, at the present time, is in Missoula. The other clinics are in Great Falls, Miles City, Butte, and Billings.

The question of how many more units are needed to cover the state was raised, and the representative from the State Hospital pointed out they would be very happy if they had adequate staff to man the existing units.

A request has been made for a clinic in Helena; and Bozeman is, too, making strides toward a community-sponsored mental hygiene clinic.

It was mentioned that while financing is a real problem in expansion, it is also very difficult to retain personnel. Some psychiatrists prefer therapy to evaluation and therefore, drop out of the clinics.

It was noted that, in addition to more clinics, there is a need for a child guidance program to be added to the clinics. The feeling was that some one should contact Dr. Ensign, Health Officer for Cascade County, to inquire about a special appropriation available from the National Mental Health Committee to employ one or two specialists in child guidance within the schools. This is a pilot project to determine how one might lighten the load of the public health officer. It was also mentioned that Mrs. King of the State Board of Health, has also received funds for a project of follow-up for the ex-hospitalized patient. Both of these pilot projects were cited as cases in point to emphasize the possibility of private or federal grants to explore specific problems in Montana as they pertain to these studies, the problems of which are accentuated by great distances and lack of population in the state.

The extent of the problem of mental retardation among Montana children, is, as yet, not surveyed.

Montana is exceedingly fortunate in having the services of a nationally recognized authority on the subject of retarded children. Dr. Arthur E. Westwell, Superintendent of the Montana State Training School at Boulder, Montana, has been the president of the American Association on Mental Deficiency.

The following are excerpts from Dr. Westwell's address as president of the Association: "No time in history has there been greater cause for jubilation among those whose interest is in the retarded than at present" (1956).... "We find professional organizations, federal agencies, parent groups, elected state and local officials, school administrators, special educational groups, welfare agencies, and the general public bending every effort in making effective contributions to this humane cause." "Few persons will openly disagree with the philosophy that care, education, and training of the mentally retarded is as non-political as Christmas."

He wrote: "One important public relations project must be the further education of the public and others so that the mentally retarded will be better understood Service to the retarded begins with an evaluation of both potentialities and limitations and education and training programs which permit him to function in the best possible manner in keeping with limited abilities."

Dr. Westwell lists these developments:

"National Association for Retarded Children has raised \$100,000 for the purpose of research.

"In 1956, a Federal grant was first made to the American Association on Mental Deficiency for doing research into every phase, - care, education, and training in the home, special classes in private and public schools or in institutions -- better education of the public and providing ways and means of procuring trained personnel.

"In Montana, much assistance has been given by the Vocational Rehabilitation Department of Montana, the American Legion and many fraternal groups have doubled their efforts to serve in practical ways. Also the Society for Retarded Children and the Parent have made this program advance each year.

"The special classes in public schools is now a part of the Department of Public Instruction and another advance for the retarded. The trend started ten years ago has gathered momentum each passing year. The retarded child is no longer the forgotten child."

The State Supervisor of Special Education Department of Montana Public Instruction, reported on his work in the field of the retarded children as follows:

"A law was passed in 1947 and amended in 1955, which is known as the Montana Special Education Law. Due to finances, the law did not become effective until 1956. It provides for the education of the mentally-handicapped and the physically-handicapped child but contains no provision for trainable or custodial mentally-handicapped children. The law is also permissive and not mandatory legislation. It is the responsibility of each school district to determine if there is a need for a special class."

SPECIAL EDUCATION IN MONTANA(Up to
10-27-59)1958-591959-60
(In some cases,
fairly close
estimates)Educable Mentally Retarded

Number of Classes	13	. . . . .	19
No. of Children Served	172	. . . . .	251
No. Participating Districts	9	. . . . .	11

Physically HandicappedPhysically Handicapped Classes

No. of Classes	2	. . . . .	3
No. of Children Served	21	. . . . .	27
No. Participating Districts	1	. . . . .	2

Homebound Programs

No. of Programs	5	. . . . .	3
No. of Children Served	21	. . . . .	17
No. Participating Districts	5	. . . . .	3

School-to-Home Telephone Programs

No. of Programs	3	. . . . .	5
No. Children Served	3	. . . . .	5
No. Participating Districts	3	. . . . .	5

Individualized Physically Handicapped Programs

No. of Programs	3	. . . . .	4
No. Children Served	3	. . . . .	4
No. Participating Districts	3	. . . . .	4

Speech Therapy Programs

No. of Programs	3	. . . . .	3
No. Children Served	97	. . . . .	97
No. Participating Districts	3	. . . . .	3

SUMMARY

	<u>No. of Programs</u>	<u>No. Children Served</u>	<u>Districts having 1 or more Sp. Ed. Programs</u>
1958-59	29	317	18
1959-60	36	401	19

We may assume from these reports that the subject of the mentally-retarded child has made steady and progressive headway in Montana in the past ten years. Also, their care, education and training in the future is well planned. Only two endeavors appear to be needed, at this time, for this program to reach its goal. One is the better acquaintance of the public with the retarded child's position in the community and the acceptance of the limitations and abilities of the child. Another is the training of competent personnel to carry on the training and education of the mentally-handicapped.

It was agreed that the information on mental retardation work is very good but does not touch on the problem or the needs in the field of the mentally-retarded child. It was pointed out that the State Training School has a very small staff which is attempting to do the evaluations throughout the state on these children, but there is a tremendous waiting list and insufficient staff to keep up with them.

The institution for retarded children is classified as educational and, therefore, cannot take children before the age of six. This leaves a large area of children without services. This policy is not in the codes of Montana but it is an unwritten policy.

The State Hospital has approximately 150 youngsters between the ages of infancy and 18 years. Some of these are educable, but many are not even trainable. The State Training School has a long waiting list of children whose need for institutional care is not being met.

It was suggested that the erection of buildings alone is not the answer. Training for children in whatever situations they find themselves is very important to help them reach their highest level of achievement. This, again, takes considerable personnel. The question was raised regarding this type of training in our colleges. Eastern Montana College of Education has a department for training teachers of handicapped children. The primary problem seems to be in alerting school boards and superintendents to the fact that more classrooms for the mentally-retarded children are needed. To the public, the fact that a kindergarten is licensed indicates that the teachers are properly qualified, but this is not necessarily true.

The question was raised as to whether the State Training School accepts only children who are educable or trainable, and it was brought out that children are received in the order of their application and there are six lists according to ability. Of these children, Dr. Westwell has stated he can rehabilitate 18% of those educable and, if they are placed where they can be supervised, they can do fairly well. However, many of them never get to the Training School. One member of the group stated he would be interested to see a comparison between a child raised at home with good care and one with institutional care.

The tendency of shoving behavior problem children into special classes was noted, and it was emphasized that alerting school boards and superintendents would not be enough; people must demand that mentally-retarded children be offered opportunities for training on a local basis.

It was also pointed out that there is an additional great loss to our nation in that the gifted child is not given the opportunity to work at his maximum ability. The survival of the nation may very well depend on his abilities and leadership.

The following is an excerpt from a speech by Catherine Nutterville, Professor, Great Falls College of Education, delivered at Montana's Little White House Conference on Children and Youth at Great Falls, Montana, October 30, 1959:

Emotional Disturbances of Childhood

"In the case of the emotionally disturbed child, the schools are, by and large, at a serious disadvantage because personnel for the diagnosis and treat-

ment of such cases are almost non-existent. As a result, what might have been minor behavioral crises in children's lives are not apprehended and may even become full blown psychoses in late adolescence or early adulthood.

"Another problem is that when such a case is recognized and diagnosed and it becomes necessary to hospitalize the child, there is no place except the State Hospital at Warm Springs where he can be sent, and up to now there are no facilities at the hospital provided for their segregation from the adults of their sex or for the treatment of the mental illnesses of childhood.

"I have no statistics as to how many of these children are in Warm Springs now, but my last information accounted for several.

"Improvements in the care and treatment of children at the Children's Center at Twin Bridges, formerly known as the Montana State Orphan's Home, have come during the decade through the interest of the State Child Welfare Services and the legislative measures that have resulted. These have pointed up the need for more and better psychological, psychiatric, and educational services for neglected and dependent children because, if children in normal home situations are susceptible to conditions that lead to mental, emotional and moral breakdown, how much more must these lonely children suffer because of their many rebuffs and rejections that finally place them in an orphanage.

Juvenile Delinquency

"Relative to the alarm we all feel when a child or youth becomes a social delinquent, the same needs must be brought out if we are to recognize the cause of these youthful delinquencies. The workers with these young people tell us that a large majority of them are from broken homes, from "slum" neighborhoods, and that they have for the most part not benefitted from their fitful sojourns to school. In such a paper as this there is no room for statistical proofs of the above statement. Such proof is available, however. If Montana is to reduce its rate of delinquency, it must do so before these youths reach the Boys' Industrial School at Miles City, the Girls' Vocational School at Helena, or the State Penitentiary at Deer Lodge. It must be done with similar services that have already been discussed as necessary for the mentally disturbed children in our society. Punishment of the delinquent children will not make up to them what they have missed in care and education."

Conclusion: We must have adequate moral, spiritual, educational and health services for these young people if they are to live successful, productive lives in our democracy. The school is the most extensive, the best organized, the most potent agency for the conservation of our young people. "If these children (of the lower class) are discouraged and made to drop out of school, the opportunities associated with democracy become theoretical instead of real. It is a necessity for the school to provide this real equality of opportunity if we are to make our democracy meaningful. Not only do those deprived of opportunity suffer, but also those in the 'privileged' group because they are deprived of the creative contributions of the former."

If we love our children as we promised in the Pledge to Children, if we love our God and our country in these present difficult and confusing times, we will strive as we have never done before to make our society safe for them by implementing as soon and as effectively as we can to provide the unmet needs that we have promised to them.

1 "Student Status and Social Class," by L. E. Rath and Stephen Abrahamson, Modern Education Service, Box 26, Bronxville, N.Y.

INSTITUTIONAL AND GROUP CARE FOR CHILDREN

The following is a report on the needs of public and private child-caring institutions and day-care centers in Montana:

Need for strengthening program and services:

1. Institution is too large to serve the individual needs of the children, and too far from homes of children it serves.
2. Houseparents carry too heavy a work load. In only one of the seven units are there houseparents. In the other six there are housemothers. One housemother may be responsible for as many as 35 children.
3. The village of Twin Bridges is so small, it is impossible for children to get the feeling they are part of a normal community.
4. The preschool population of the home is usually around 20, and no institution is able to meet the needs of these small children.
5. Disturbed children who need residential treatment are committed to the Center, which does not have the professional staff to meet their needs.

Need for strengthening program and services of private agencies:

1. A few are still accepting preschool children. This points to a need for better understanding of the personality development of small children, and a review of present standards.
2. Oftentimes planning or work with parents is inadequate, sometimes completely lacking.
3. Casework services are not available to most of the children in these institutions. The same holds true for psychological and psychiatric services.
4. Better diagnostic studies are needed to determine whether the institution is best form of care for child.

Need for strengthening the program and services of day-care and child-placement agencies:

1. Licensing law should provide some basic standards.
2. Current standards should be revised to provide for a better type of care.
3. Workshops should be started to give operators a better understanding of the needs of small children.
4. Some research should be done to determine why mothers place their children in day-care and how this care affects the children.
5. Citizens' groups should be brought into planning.

The following example will highlight these over-all needs:

At present the Montana Children's Center at Twin Bridges has 200 children

from all parts of Montana. There is only one social worker and some of the houseparents have responsibility for 30 to 40 children. Although buildings are being constructed, the caseload is increasing.

The last State Legislature considered whether the State Board of Education would like to be relieved of the responsibility of the Center. Many of these children could and should be placed in foster homes. If foster homes are to be used they should be in the areas close to the parents so the child, the parents, and the home could be rehabilitated together.

There are 9 private institutions in the state. These children have a greater sense of stability in this setting because they do not adjust to foster homes.

The State Department of Public Welfare has licensed over 300 homes, and nine day-care centers have been licensed to take children from 2 years of age. It was agreed the requirements for licensing need strengthening and higher standards should be set for day-care centers.

Nationally, there is a trend toward smaller institutions meeting the needs of 10 or 12 children. It was suggested that the emphasis has been too much on a "brick-and-mortar philosophy" rather than on program and policy. There is a greater acceptance of institutions which resemble small homes.

This being true, it was pointed out that one of the greatest needs is better participation on the part of the general public in regard to legislation affecting children. We should know who, in each of our communities, are interested in these problems and what organizations are studying the general welfare of children and youth. It was suggested that perhaps a state committee could be responsible for relaying the information to local communities. It was asked whether there was a coordinating committee to make information available to this committee and to interpret to the committee the needs as related to the area.

In 1958, there were approximately 600 adoptions in Montana. Attorneys handled 235; clerks of the district court 208; only 270 adoptions were recorded through recognized and licensed agencies in the state. This means the great majority, excluding step-parent adoptions are going through independent sources rather than adoption agencies.

The child-placement agencies must meet standards and the law is definite here but there is a clause which shakes its finger at others, such as doctors and attorneys who place children independently. This is a weakness in the child-placement law.

RURAL PROBLEMS

Almost all of our problems arise from distance, space and population factors. Montana is a rural state and one-third of its families are on farms, ranches, etc. The highest incidence of delinquency is encountered in the most populated communities, but there are other factors to be considered here. Farms are getting larger and there will be fewer of them. There is a great migration from rural to urban centers, and adequate education must be provided to enable the rural family to accomplish the migration and compete adequately in the new situation. Professional help is needed for this job. On a nation-wide basis, one out of ten boys who stays on the farm will find himself in difficult circumstances and in need of additional education.

Rural Families in Montana

President Eisenhower has requested this White House Conference to focus attention on "the effects of our rapidly changing world on the development of our young". Few sections of our country are changing more rapidly and more drastically than the rural areas of the Great Plains and Rocky Mountain regions of which Montana is very typical. And since nearly half of our families now live in the open country or in small rural villages, it is imperative that any report of conditions affecting the children and youth of our state should include these rural people.

The fact that so many people are leaving the farms for the city or moving to other states is the cause of the rapidly changing conditions affecting the rural sections. Dr. Carl F. Kraenzel, of the Montana State College in Bozeman, has listed three definite aspects of the change:

- a. "There is a continued diminution and increased sparsity of population of the Great Plains, already sparsely populated in rural parts. This would appear to require specific attention to the community and its necessary socialization in rural society.
- b. There is an increased loss of status and importance of many small towns that serve as centers for the rural community with the consequence that there is a struggle for survival. This results in strife and conflict with distorted attitudes and personality characteristics.
- c. There is an increase in 'mass' quality and quantity of contacts that are manipulated from the outside, resulting in hysteria situations that bode ill for the community and for the human qualities of supposedly civilized men." 1/

One of the pastors who has been working on the Pilot Project in central Montana for the Montana Council of Churches makes this observation: "The rural population in the high plains areas of Montana has been steadily decreasing since 1920. Concomitant with this population loss and covering the same period of time has been the increase in the size of the farm unit, ease of communication and farm technology. As a result of these factors, the sense of rural community in the plains is disintegrating, aided by the loss of population and the services commonly associated with a community—merchandising service, financial and social services, schools, churches and medical aid The loss of the rural community has deprived rural children of adequate educational, medical, social and religious services." 2/

Another pastor writes of conditions in Powder River County: "Certainly the normal facilities and services we come to expect in the more thickly populated areas are often totally lacking here. Small country schools vary from excellent to harmful depending on the teacher. Local school boards seem unwilling to face the cost of providing good teachers and turn to all sorts of stop-gap measures. The church conducts a thin and scattered ministry in an area where religion is hardly a significant factor in communal life. Health

1/ "The Rural Community and the Agricultural Program" and "The Church's State in the Agriculture and the Community in the Great Plains" - Dr. Carl F. Kraenzel, Montana State College, Bozeman, Montana.

2/ Findings of Rev. James Dorsett, Hilger, Montana.

facilities depend on the success of obtaining a trained doctor for a while and mental health services are totally lacking here. One would question whether rural youth of this area are being prepared to make their way in the urban communities to which over half of them will move." 3/

The decrease in the number of farm families and the decay of the small community have greatly affected the church, the school and the home, and all of the institutions upon which our country has relied to establish the ideals and values of our youth.

In a certain section of the Judith Basin there were in the 1920's at least six resident pastors and nine or ten Sunday Schools. Now the number of pastors in the area has been reduced to two. These pastors must give absent treatment to most of the churches and are unable to give much direction to the educational programs in the several churches.

The schools in these sparsely settled areas are also having difficulty. In the previously mentioned address we note this paragraph:

"Almost everyone is aware of the need for improving the educational standards on the elementary and secondary level for farm and ranch youth and for people in the smaller towns. The only solution that has thus far been accepted for this is the consolidation of the schools. This means the uniting of districts and the removing of schools from the smaller communities and concentrating them in the larger centers more remote from many farm and ranch people and the residents of some of the smaller towns. This means longer school bus routes, boarding of school youngsters away from home, or dual residences for many farm and ranch people. A major pillar of the smaller community has thus been removed and the community decline becomes more sure." 4/

With the decline of the community we naturally look to the family home as the saving unit of our society. But with the children loaded in the school bus at dawn and not returned until dusk, family supervision is limited. When the high school youth are boarded away from home or when the family tries to maintain two homes on the farm and in the city, the influence of the family is diminished. If both parents are religious, and the church is concerned in furnishing the proper helps for Christian instruction, the family does maintain a church in their home and, as one pastor writes: "If a family wishes to be religious it can receive ample guidance by making the necessary effort to get to church. But seldom is the program of the church planned to go out into the rural home".

There are certain psychological hazards that result from the decline of the community and the isolation of families. When the high school is closed and moved to a larger center there is bitterness. As stores close and the doctor, the dentist and the minister leave for the city, there is often resentment toward the "city slickers". As cooperatives grow to take care of the essential services of the farmer, such as gas, grain elevators and machinery companies there is often antagonism on the part of the business men at the center. Such bitterness leaves a very unwholesome atmosphere in which to rear children.

3 Letter of Rev. John R. Kelly, Congregational Minister, Broadus, Montana.

4 Address of Dr. Kraenzel, reprint from Iliff Review, Denver, Colorado.

It seems evident that some constructive approach should be made that would help to preserve the essential values of a community and avoid the present tendency to drift into chaos and confusion. It would appear that a careful study of a few counties of the state with the idea of deciding on one or more centers that should preserve the essential services of a community should be made. This community center would provide the high school as well as elementary schools, the church or churches, stores, elevators, banks, legal and medical services, a library and many other types of recreation and entertainment so essential to a well-rounded life. Then it would seem that a large number of the sub-stations or partial centers should be maintained to provide elementary schools, a general store, gas stations, repair shops, post office, a social hall where church, Sunday School and clubs might meet. These sub-stations would be the immediate link with the farms on the fringe and would be one of the essential means of carrying the essential services of the larger center to those in the hinterland.

To make such a study and to maintain these essential services will require specially trained leaders. Some would certainly be found in the county and others may need to be recruited elsewhere. A social scientist would be needed to make the preliminary study working with such key leaders as the state and county superintendent of schools, the county commissioners, county health officers, and such leaders as the county agent and interested clergymen.

The Montana Council of Churches is very definitely interested in such pilot projects. We would hope to see a strong community church or a church ready to serve the people of the entire community, to be located at the center. From there it would carry on a diversified ministry to the sub-communities and to the farm homes in the hinterland. The church at the center should be strong enough to have denominational resources sufficient to maintain a staff of workers. In addition to the preacher in charge there would need to be a director of Christian Education who would supervise the Sunday Schools at the sub-stations and provide some guidance for the religious instruction in the homes. There should be a parish visitor who would contact the homes and carry and interpret the literature to these out-lying homes.

If our program is to have some permanence so that these communities as well as the families feel a sense of security, it will be necessary to enlist the backing of all of the agencies such as the business interests, the schools and county agencies as well as the churches. A few days ago it was reported by the press that four of the towns in the Judith Basin - Hobson, Buffalo, Moccasin and Moore - were considering plans to establish a central high school at some point along the highway accessible to those towns. This would point out the importance of making a thorough study before the final step is taken, for once the high school is removed, these towns will take another and a big step in their decline. It would appear to an outside observer that it would be much better to look beyond their present rivalries and locate their consolidated schools in one of the established towns so that families who wish to move in to put their children through school will have a place to live and to have the essential services of a community. If they locate out in the country they will have nothing but a school and the services of a community slowly disappear. It is these factors which influence individual fulfillment with which the White House Conference is most deeply concerned. It is these factors affecting our rural people, such as community life, education, religion, health, and recreation with which Montana must be concerned.

A Study of a Rural County

Excerpts from a paper prepared by Allen Nelson, County Extension Agent - Judith Basin County, Montana

Historical Background

Judith Basin County was first settled by Stockmen and Miners. Silver, Lead and Coal were mined extensively until the demonetization of Silver in 1900, which caused the closing of most of the mines.

The natural outlet for this mining population was the Homestead Act, first passed in 1862 and enlarged in February 1909. Farmers from the east and middle west were also quick to take advantage of the 160 or 320 acres of free land, believing generally that the land in the Judith Basin could be farmed as they had farmed in more humid areas. Most of the Judith Basin was settled in a period of abnormally high rainfall and rising prices. Thus when the Homestead Law was extended in February 1909 and the Great Northern Railroad was built, many of the ranchers, who held title to the land in the Basin, sold it in parcels of 160 or 320 acres.

The land boom was on in earnest, leading to the problem of over-evaluation, too small units, farming of low productive lands, excessive debt, unequal taxation and many other problems which faced the farm operators in the early 1930's.

The first World War aggravated the situation by bringing more of the marginal and sub-marginal land into production. The drought of the thirties showed the errors plainly. Most operators had to hope for a lucky year, which was not realized, causing operators to leave the land and seek their fortunes elsewhere. Thus good times brought about an unwise settlement on the land and unwise use of the land. The hard times of the thirties forced an abrupt and drastic reversal of the previous twenty years of settlement.

Population Change

How extensive has this reversal been?

In 1920 there were roughly 600 acres in the average Judith Basin County farm. In 1960 the average is over 1,800 acres. From an acreage of 600 to 1,800 acres, in a forty year period is a striking increase.

The population change has almost paralleled this increase, since at the present time Judith Basin County has a population of 60% farm and 40% rural non-farm people. Children in the age group of 6 to 21 in Judith Basin County have also showed a similar decline. From a high of 2,500 children 6 to 21 in 1921, numbers dropped to 1600 in 1930; 970 in 1940; 830 in 1950. Again a two-third reduction.

A Look to the Future

To me a study of the past has only one real value - and that is to better understand where we are at the present, so that we can more wisely plan for the future.

Will the population of rural areas continue to decline? Judith Basin County now has 1.7 persons per square mile. Will a further reduction have a

serious effect on the social, educational, health and religious programs in the county? I don't know the answers to these questions, but I do know that change is natural. That we must strive to keep in step with the changes, especially since we are living in a period of rapid change. I also know, that things don't just happen, that we must plan and work diligently to accomplish desirable goals.

I am positive that people in rural areas, with the proper leadership, can make wise plans for the future and make the necessary adjustments as they have to be made in our changing times.

Our Montana Extension Service along with the other branches of the Division of Agriculture at Montana State College, recently devoted a full three days at our Annual Conference to a study of "What Kind of an Extension Service for Montana." We were recognizing that Agriculture is changing and that we must keep abreast of the times and adjust our organization and educational programs to be of the most value to farm families and farm youth in the future. We took a critical look at ourselves and asked our friends to pitch in also. We found much that needed repair and tuning. We also found much adaptation to change which we had already taken. I mention this for a specific reason. I have been asked to relate this population change to the effect on our 4-H Youth Program.

4-H Youth Program

In the past we have worked with small Clubs in small communities. The members took one specific Agriculture or Home Economics project. There would be a Calf Club or a Corn Club, a Chicken Club in this small community with 8 to 10 members in each Club. We now find that we are organizing Community Clubs that embrace a number of smaller communities. Membership will run as high as 30 to 40, whose members will be taking 5 to 6 projects, not necessarily directly related to Agriculture, such as Electricity, Photography, Woodworking, Junior Leadership and Home Grounds Beautification, to name a few.

You will note our program has adjusted to enable depopulated communities to continue to enjoy 4-H for their youth by joining with other communities. We have expanded our program to other related fields, recognizing that many farm youth are having to find their life's work out of Agriculture. This enables them to develop a basic interest in some other areas in their formative years. As a result we have found a steady increase in number of members taking 4-H and support for our 4-H program.

GUIDANCE

The following is a summary of remarks prepared by Paul T. O'Hare, Deputy Superintendent of Public Instruction, State Board of Education.

PROFESSIONAL SERVICES IN GUIDANCE AT THE STATE LEVEL

The primary purpose of a program of pupil personnel services, of which, guidance is a part, is to facilitate the maximum development of each individual. These services are basic and necessary parts of the instructional program of every school. They do much to make possible the adequate appraisal of individual needs and potentialities and the realization of these potentialities. They help each individual to develop the insight which will lead to self-understanding, orientation to society, and wise choices from among educational, occupational and avocational opportunities.

The responsibility of state departments of education for pupil personnel services encompasses: guidance, health, psychological, school social work, attendance and other related and consultant services.

Guidance services in Montana help all pupils assess their abilities, aptitudes, interests and needs; help each pupil formulate and pursue realistic goals; help the pupil attain acceptable social-personal adjustments, and help teachers, other school staff members, parents and the community to understand better the nature of student problems and needs to the end that each may contribute more effectively to the continuing development and adjustment of the individual.

Organized and functioning guidance programs include and approach responsibility through activities such as the individual inventory, information education, counseling, placement and research.

During the 1958 session the 85th Congress passed legislation commonly known as the National Defense Education Act of 1958. On September 2, 1958, this measure was signed into law by the President of the United States. Under Title V of this act, the State of Montana seeks to develop strong local programs and plans to strengthen and expand its consultant, supervisory and related services in testing, guidance and counseling. Responsibilities at the state level will be in the areas of planning, supervision, improvement and evaluation of the testing, guidance and counseling program in the State of Montana.

The National Defense Education Act developed too late for a planned reimbursed program in guidance and counseling for the 1958-59 school year. Emphasis was placed instead on the test program through use of a multiple aptitude test, and on stimulation of schools for development of an approved guidance and counseling program for the 1959-60 school year. Another activity was a comprehensive follow-up study of the Montana high school class of 1958. It is planned as a four-year study, to determine the percent of high school graduates entering college, the relationship of high school grades to first year college grades, degree of retention for each of the four college years, and total number graduating in four years. If a similar study can be made with the high school graduating class of 1962, it may be possible to get some objective data as to the value of the NDEA, Title V-a Program in improving guidance and counseling services in Montana secondary schools.

The multiple aptitude test program initiated under Title V-a is also being used as one means of identifying talented students.

By the end of the 1958-59 school year, ninety-two people were listed by schools as counselors, teacher-counselors, deans and administrative-counselors, who meet the minimum training qualifications of fifteen quarter hours expected. Thirty-five of these have at least a minor in guidance and counseling. Approximately fifty others who meet this minimum were teaching or were in administrative positions in public schools in the state. There needs to be definite selection of those to be trained, definite selection of personnel who can be thoroughly effective as counselors.

Montana State University at Missoula offers a minor or major in guidance and counseling at the graduate level, with specific course work in education, psychology and sociology. Eastern Montana State College of Education at Billings and Montana State College at Bozeman offer a minor in guidance at the

undergraduate or graduate level. Northern Montana College at Havre and Western at Dillon have an offering of fundamental courses in guidance and counseling.

Local programs of guidance and counseling total quantitatively, approximately 108 schools that have cumulative files for students. Library and reference materials in educational and career information is estimated as adequate in approximately 38 schools.

Individual counseling is a weak area in the total picture of the guidance programs in Montana secondary schools, and is being relieved by such programs as the counseling internship session this summer at the guidance and counseling institute sponsored by NDEA funds, Title V-b, at the Montana State University. Counselors are being assigned more time to do effective counseling. Administrators and teaching staff are beginning to understand and accept the true nature of the counseling function, although it will take time to completely sell the counseling function to school administrators. Physical facilities, equipment and materials are still needed in most schools to carry out the guidance, counseling and testing program.

Approximately 62 schools have suitable physical facilities for counseling interviews.

Under the State Plan for guidance and counseling, it is necessary to coordinate the guidance, counseling and testing program with the total school program. The program requires administrative cooperation and support, staff and community realization that guidance and counseling is an integral part of any school program.

A testing program will be according to the approved program, and will be required from participating schools. At the State level, the department will continue to develop state-wide norms and encourage schools to develop data on tests for their own use. The State is encouraging further utilization of test results and information on techniques, interpretive aids, public relations, pupil placement and follow-up studies.

The Handbook for Montana Schools, NDEA of 1958, Public Law 85-864, Title V-a, sets forth provisions for school reimbursement and includes the following provisions to qualify under the state level plan:

1. An Approved Test Program (Minimum) - At least one scholastic aptitude test, in grade 7 or 8, and one achievement test battery or single achievement test in subject areas should be used. These are to be included in the 9th grade programs in four-year high schools, unless similar reliable information is available from the grades. A basic multiple aptitude test should be used at the late 8th or early 9th grade level; and 10-12 a suitable achievement test battery on achievement tests should be used. Other tests in achievement area can be accepted.

2. Personnel Meeting Prescribed Qualifications Must Meet State Accreditation Requirements Which Require Certification - Fifteen quarter hours of preparation as a minimum with a minor required in three years. Part-time counselors are to be approved on the basis of training in the subject areas of tests and measurements, counseling techniques, or other subject areas giving training in test administration, and are expected to have a minor in guidance by July 1, 1961. This assumes that they will have acquired training this past summer.

3. Approved Physical Facilities - Suitable rooms or room must be available for counseling interviews and small conferences. Adequate equipment resources and supplies will be required for a minimum program.

4. An Approved Counselor-Student Ratio - Reimbursement is based on Maximum and Minimum program and on ratio of counselor to pupils with a 1-500 ratio maximum number of students acceptable, and a 1-300 ratio qualification for best reimbursement ratio.

"HOSPITALIZATIONS AND SERVICES
for
HANDICAPPED CHILDREN"

The following is a digest of a talk by Dr. G. D. Carlyle Thompson, Executive Officer and Director of Child Health Services of the State Board of Health, delivered at Montana's Little White House Conference on Children and Youth at Great Falls, Montana, October 30, 1959.

When the crippled children's services were started they were for orthopedic service. Now is included cleft-palate and other newer phases of cerebral palsy treatment. Billings and Great Falls have heart diagnostic centers.

Accidents on the highways are causing new crippling effects for children.

Average stay in the hospital has been reduced from 30 to 11 days. There has been a one-third increase in the hospital budget for crippled children, because there are nearly three times as many children under care.

Per diem costs in the hospitals has been increased from \$11.67 to \$25.00 between 1950 and 1958. The average cost increase has been 124% since 1950.

Orthopedics are now only 45% of the cases accepted. Previously it was 90%.

Program accepts children where the family needs assistance and the child can be helped. Those cases are not accepted where the prognosis for benefit is doubtful, and purely custodial care is indicated.

There is a problem in case-finding. Some physicians do not know of the services for Handicapped Children. County nurses are not to be had in 26 counties of the State. The family is not aware of the State's services.

"Professional Services Needed"

Casefinding procedures: 1) Use of the Crippled Childrens' Clinics;
2) Earlier referral to private physician.

In 1950, 1,891 children were seen; in 1958, 1,484. An increase of 2.7 times was noticed in hospital admittance.

The caseload in cleft-palate is 345. The cost of the program is \$50,000 a year. There has been a pick-up of a backlog of children needing this sort of treatment. It is estimated that \$50,000 more will be needed per year for the next 10 years to meet the need.

The number of cerebral palsy cases treated has decreased from 131 in 1950 to 95 in 1958. There is a team evaluation for each child at the Cerebral Palsy Treatment Center in Billings. Except for the Boulder institution for the Mentally Retarded, the Billings Center is the only one in the State for services to the mentally and physically handicapped child.

The heart diagnostic center in Great Falls began its work in 1947. The special heart evaluation services started in 1957. Some of the cases previously went out of the State for treatment and/or evaluation, and some children never were able to receive the evaluation.

The function of medical social service is important to children who are handicapped.

Special Education Centers for the Handicapped are needed in the State. There is an over-all lack of staff at the State and local levels in the detection and diagnosis and treatment of the handicapped child.

A special need is the County Nurse. In 1951 there were 21 counties with 56 Public Health Nurses. In 1958 there were 26 counties with 64 Public Health Nurses. The State needs several times this many. In the counties where the nurses are working, 57% of the visits are to the school age child. We need Public Health Departments in all our counties; few are as fortunate to have a full staff as has Cascade County.

I do not feel that the present law setting up requirements for Public Health Districts is adequate for the needs of Montana.

SUGGESTIONS

It would appear that some suggestions are in order for consideration in relation to the study of the committee, and are as follows:

1. The need for basic study by a well-organized team of researchers to face up to a basic problem.
2. This basic problem is unique in that it is characterized by the facts of:
 - a. Sparsity of population.
 - b. Limited opportunities for employment and professional opportunity within this area.
 - c. High per capita costs to provide good professional training, something that may be identified by the term high social cost of space.
 - d. Drastic reorganization of communities and population or reorganization of institutional structure so as to get services from a depot (school, college, church, health, hospital social work center) to where the people live.
3. It would appear that Montana and other sparsely-populated areas have two functions to support with their limited resources:
 - a. Train youth for the limited professional and semi-professional opportunities in the state, and
 - b. Train youth for such opportunities outside the state and region.

To accomplish desirable results in these respects, it would appear necessary:

- a. To raise the salary and working condition levels within the state and region (social work, public health work, probation and recreation service, small business service, agricultural income level.)
 - b. Have good information about professional and semi-professional opportunities outside the state and region and then gear a training program shaped to meet the conditions and qualifications, even in the smaller communities and schools.
 - c. Insist on federal aid or its equivalent so that the non-Montana areas help carry some of the cost for such recruitment and training, since there is a greater burden for this dual job on Montanans and an immediate benefit to the non-Montana areas.
4. Some pilot areas should be selected to experiment with ways and means to accomplish those goals. It would appear that this should carry with it the idea of:
- a. Larger revenue units.
 - b. Larger administrative units.
 - c. But small attendance and training units.

In short a grand consolidation of training units on the attendance level is a first step in the destruction of the rural and smaller communities, and a sociologist can hardly concede that large area, massive population, and great distance to community centers is conducive to maintenance and growth of community esprit de corps.

Studies and reports completed during the last ten years at Montana State College, dealing with needs for professional services to youth (up to 24 years), recognizing the problems of education, vocational training, guidance, social work, etc. Listed for the sub-committee of the White House Conference Committee for 1960.

- I. There have been no specific studies on Montana youth and the needs for professional opportunities. There are, however, some studies on other aspects of Montana situations that bear indirectly upon this problem.
- II. Studies that relate to this problem include the following:
 1. There is a continual age and sex selection of Montanans in their exodus from Montana. With the decline in farming and ranching opportunities and in the light of the absence of industrial and urban opportunities in Montana, it is youth, especially the females, who migrate out of the state in significant proportions. There was a return of some of these following World War II but it is altogether likely that this was only a temporary reversal of a traditional and well-established trend.
 Study to help confirm this is: Montana's Population Changes, 1920 to 1950. M.S.C. Agric. Exp. Sta. Bul. No. 520, June 1956, by Carl F. Kraenzel.
 Pertinent questions are raised concerning the implications on p. 68 ff.
 2. Because of sparse population to start with, and continued denuding of population, social organization on all levels for youth and adults is inadequate, is in the process of drastic reorganization (even to the extent of community decay and perhaps reorganization), and the social cost for rendering services over large areas is high. There appears

to be a growing interdependence of communities in the Yonland upon those in the Sutland involving great distances and a need for inter-community communication on a scale not now anticipated. But this is an undirected and unguided interdependence and awaits deliberate organizational activity, planning, direction, and experimentation and includes such things as improved education facilities, church organization and service opportunities to the Yonland by the Sutland area.

Study to help confirm this is: Rural Social Organization of Sweet Grass County, Montana, M.S.C. Agric. Exp. Sta. Bul. No. 490, Nov. 1953, by Frank Alexander and Carl F. Kraenzel. Also see: The Church's Stake in the Agriculture and in the Community in the Great Plains, by Carl F. Kraenzel in the Illiff Review, Vol. XV, No. 3, Fall, 1958.

3. The ever enlarging size of farms and ranch units restricts economic opportunity for rural youth and adults. In addition to increasingly fewer but larger farms, the capital requirements to enter and stay in agriculture are so high that it limits opportunities. In a sparsely populated area this results in a drastic impact upon the communities, including business opportunities on mainstreet. Farmers and ranchers recognize this as a basic problem and feel that community matters are necessarily to be included in agricultural policy and program matters. The inference is that all this drastically affects the opportunities and welfare not alone of adults but of rural and small town youth.

Study to help confirm this is: The Rural Community and the Agricultural Program. Preliminary Research report to be published as M.S.C. Agric. Exp. Sta. Bul. by Carl F. Kraenzel. The preliminary report is dated April, 1959.

4. There appears to be a decrease in the proportion of students enrolled in Agriculture at M.S.C. and also a smaller proportion of those enrolled in Agriculture actually going into ranching and farming. Also, the entrance performance tests for students in agriculture show low readiness in certain areas (Mathematics and English) and somewhat better but only average readiness in certain other areas (botany) indicating that personal inexperience may be a factor in the unreadiness. These facts possibly mean the following:

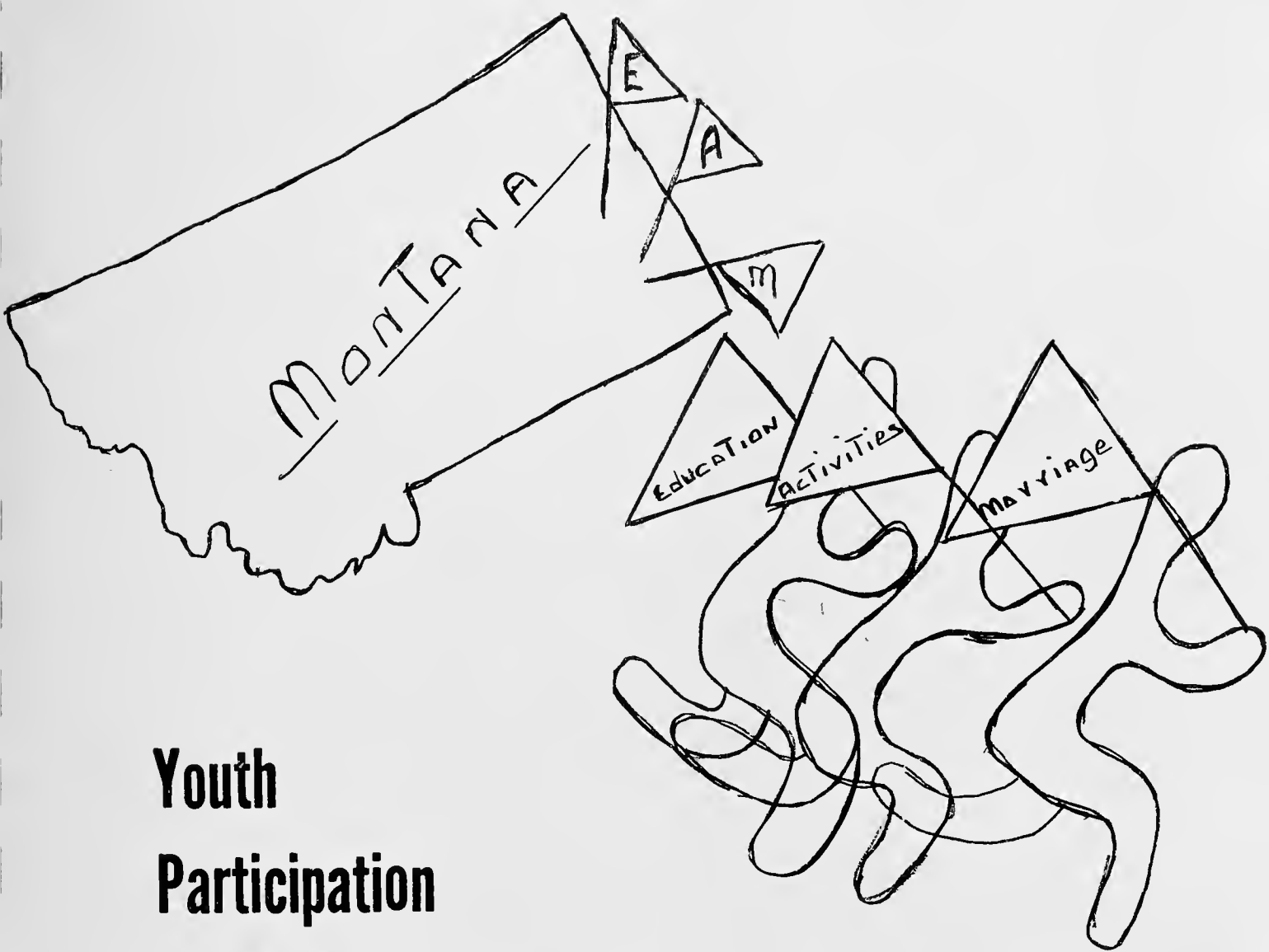
- a. an appreciation by youth of the limited opportunities directly in agriculture.
- b. lack of knowledge of possibilities in agricultural-related opportunities.
- c. low level of readiness on the part of rural youth for opportunities in agriculture -- actually inadequate training on the secondary level of education.
- d. inadequate recruiting for agriculture and agricultural-related opportunities.

Study to help confirm these and other aspects: Report of the Agricultural Curricula Study Committee at M.S.C. Contact Dean Roy E. Huffman, for this report still in preliminary stage, but ready at an early date.

5. 4-H Club Youth information indicates:

- a. that 78.2 percent of the 4-H Club enrollment comes from the age group 10-14 (though the club work period is from 10-21).
- b. that there is greater interest in international affairs.
- c. that there is a real problem of maintaining a group program and developing leadership when many youth live on the farm and in town alternately by seasons, making it difficult to maintain a program either in town or in the open country.
- d. that younger marriages result in the removal of these youth from 4-H Club participation and leadership training since evidence also that participation by young married people is lower than even for older adults.
- e. that, though the admitted function of 4-H Club work is leadership training, the total impact is such that there is over-emphasis on the technology aspects rather than adequate emphasis upon citizenship, family and community aspects, making for less leadership results than necessary.
- f. that, because of paid leadership on the part of urban special interest groups (Scouts, etc.), these urban programs raid the rural and small town voluntary leadership resulting in a handicap to rural youth programs.

Study to help confirm these and related aspects include: The Annual Report of Montana 4-H Club Work, for various years including 1958 back to 1950, Montana Extension Service; also certain of these data are incorporated in mimeographed pamphlets and publications of Western Region 4-H Club Study, with contact through Laurel K. Sabrosky, Federal Extension Service, U.S.D.A., Washington, D. C.



**Youth
Participation
in Montana's**

**Little
White House
Conference**

APPENDIX

Montana youth met in separate session at the Junior White House Conference held in Great Falls on October 30, 1959. It was felt that their specific needs would be more adequately realized if they worked within the broad scope of the general theme set forth by the President's National Committee.

As a consequence, the efforts of Montana youth were directed toward a study and understanding of the values and ideals of our society, the effects of these values and ideals on this present generation, and a consideration of the part that education, religion, the family, and social activities plays in developing the full potential of young people within the cultural framework of our times.

The contributions of the Montana youth are listed in an appendix not because their efforts were considered unimportant and unrelated to the chosen Montana topic, but rather because their sessions were not fully directed to the immediate solution of the particular areas proposed for study by the Montana White House Conference Committee. Adult leaders, however, saw to it that the youth were made fully aware of the total purpose of the White House Conference; they were also informed of the specific range of the Montana deliberations--namely, increasing services both to the Indian and the rural youth of the state.

The results of the ensuing youth discussion evidenced that the values uncovered in the various panels could very easily be related to the over-all Montana plan. Montana youth, armed with a more significant understanding of their own general age needs could now better appreciate and comprehend the specific needs of other young people within the confines of their own state.

It must be readily admitted that there were numerous differences of opinion in regard to life's values, ideals, and attitudes; yet an agreement on certain basic principles of action was, in fact, reached. And the youth left the Conference with the determination to bring these findings to those persons who constituted a part of their educational, religious and social milieu.

The Montana youth sessions were truly an example of the American Democratic processes at work. It is true that some of the interplay of ideas showed signs of a certain amount of immaturity that can be solved only with the advance of time. But the significant fact is this: that youth can and will gain results from group endeavor, if given a chance to deliberate apart from adults. It is in no way implied that the young delegates did not wish to work with the adults within the two areas proper to the Montana study. In fact, the youngsters were free to attend any and all of the adult meetings, if they so desired, and many availed themselves of this opportunity. In addition, the adult members of the youth committee were on hand in the panels to point up issues and direct thinking into clearer channels. And the Montana youth felt free to ask for solutions of particular problems they faced in the areas they discussed.

It is believed that the results of this serious-minded work at the Conference will be solid proof of Montana youth's ability not only to think for themselves, but to act on their thinking. This brief resume of their find-

ings to follow will point up this fact.

The delegates were selected from representative youth organizations in the state. Each person first presented a summary statement of the aims and objectives of the group he or she represented. (Those organizations starred are the ones that submitted reports to the chairman of the youth group section.)

STATE YOUTH ORGANIZATIONS

American Baptist Fellowship Guild	*Yellowstone Youth Guidance Council
Baptist Youth Fellowship	Girls' State
*Boy Scouts of America	Boys' State
Luther League	State Jobs Daughters
State DeMolay	Billings United Christian Youth
State Rainbow	*Student Education Association
*Future Homemakers of America	Future Teachers of America
*Future Farmers of America	*Catholic Youth Organization
Methodist Youth Fellowship	*Newman Clubs
Montana Baptist Convention	*Camp Fire Girls
Christian Youth Fellowship	*Student Catholic Action
4-H Clubs	

NATIONAL COUNCIL OF CAMP FIRE GIRLS

The National Council of Camp Fire Girls seeks to make available to all girls an educational-recreational program of girlhood experience which will develop the best potentialities of each one. Camp Fire encourages in each girl: The application of her religious, spiritual and ethical teachings to her daily living; a love of home and family that grows as she grows; pride in woman's traditional qualities - tenderness, affection and skill in human relationships; deep love of her country, the practice of democracy, readiness to serve; the capacity for fun, friendship, and happy group relations; the formation of healthful habits; the ability to take care of herself, to do her work skillfully, and to take pleasure in it; interests and hobbies she can enjoy with others, and alone; love of the out-of-doors and skill in outdoor living; a happy heart that will help her find beauty, romance, and adventure in the common things of daily life.

Camp Fire Girls is based on a firm foundation of education that is child-centered and aimed at the physical and mental health of the child,

the development of sound personal relations, and skill in group living. Camp Fire is by no means concerned solely with benefits to its own membership. Both the national and local council aim to "work cooperatively with other community, national and international agencies to improve the health, education and welfare of all children."

THE YOUTH GUIDANCE COUNCIL OF BILLINGS

The purposes of this organization are:

- A. To provide a helping hand to the local community in the work of preventing juvenile delinquency.
- B. To employ qualified and trained Youth Guidance Counselors whose duties shall be, to-wit:
 - 1. To use a child center program which will adopt its resources to the needs of the individual.
 - 2. By working with the problem young people and their families seeking to prevent delinquency through early counseling with the child and family.
 - 3. By working closely with the school officials, seek to prevent delinquency through counseling with pre-delinquent youth, known to be on the "border line" of trouble.
 - 4. By working closely with city and county authorities, the probation office and the District Courts, seeking the rehabilitation of youngsters referred to the Council by these agencies - through counseling, securing proper employment and when necessary, foster home placement.
 - 5. By close association with the Superintendent and Staff of the Boys' Industrial School; the Superintendent and Staff of the Vocational school for Girls, seek to assist in the readjustment of the community of juveniles released from these institutions.
 - 6. By working with local units of public and private welfare, seeking to assist counseling with problem youth referred to the council by such departments.
 - 7. Help young people to adjust to a proper recreational and social life and to make the proper contact with public and private agencies already operating for this purpose, such as YMCA, YWCA, City Recreation, Boy and Girl Scouts, etc.
 - 8. By working closely with the clergy, the leaders of all the churches, the Youth Guidance Counselor will vigorously encourage young people with whom he counsels to regularly attend Church, Synagogue, or Sunday School of their choice.

STUDENT NATIONAL EDUCATION ASSOCIATION

Purposes:

- 1. To develop among college students preparing to be teachers, an understanding of the teaching profession through participation in work of local, state and national education associations.
- 2. To acquaint students preparing to teach with the history, ethics, policies and programs of local, state and national associations.
- 3. To interest capable young men and women in education as a life-long career.

4. To give students preparing to teach practical experience in working together in working with local, state and national education associations on problems of the profession and society.

Goals:

1. Develop leadership training by wide participation in existing professional programs.
2. Encourage all teacher education institutions to become accredited by NCATE.
3. Develop better relationships between Student NEA and the members of the teaching profession.
4. Encourage the formation of FTA clubs in high schools and assist in the development of their program.
5. Establish a Code of Ethics for Student NEA.
6. Encourage the development, presentation and adoption of a minimum salary schedule in each state in cooperation with the state education association.
7. Require sponsors and consultants to be active members of their local, state, and national education associations.
8. Develop improved methods of communication through a wider exchange of information to and from each organization.
9. Develop effective and serviceable educational programs through research and experimental studies and workshops.
10. Develop an interest in and understanding of federal education legislation.
11. Develop an acceptance of civic responsibility.
12. Develop close working relationships between departmental clubs and Student NEA.

BOY SCOUTS OF AMERICA

"That the purpose of this corporation shall be to promote, through organization, and cooperation with other agencies, the ability of boys to do things for themselves and others, to train them in Scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by Boy Scouts," by placing emphasis upon the Scout Oath or Promise, and Law, for character development, citizenship training and physical fitness.

The Boy Scouts of America maintains that no boy can grow into the best kind of citizenship without recognizing his obligation to God. The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgement of His favors and blessings, are necessary for the best type of citizenship, and are wholesome precepts in the education of the growing boy.

FUTURE FARMERS OF AMERICA

The Future Farmers of America is a national organization of, by and for boys studying vocational agriculture in public secondary schools. Our primary aim is to develop agriculture leadership, cooperation, and citizenship. Our program is intra-curricular, being closely related with the vocational agriculture program.

Among other things, members learn through active participation, how to conduct and take part in a public meeting; to speak in public, to buy and sell cooperatively; to love their own problems; finance themselves; and to assume civic responsibility. The foundation upon which the Future Farmers of America is built includes leadership and character development, sportsmanship, cooperation, service, thrift, scholarship, improved agriculture, organized recreation, citizenship and patriotism.

FUTURE HOMEMAKERS OF AMERICA

The over-all goal of the Montana Association of Future Homemakers of America is to help individuals improve personal, family and community living.

The Montana Future Homemakers of America are constantly working toward: (1) self improvement, (2) good home and family life for all, (3) service to school and community and to improve citizenship, (4) international good will, (5) wholesome recreation for themselves, their families and their communities.

The 1959-62 National goals for the organization are as follows:

1. To develop our potential abilities.
2. To develop a better understanding of our family members and to contribute to their well being.
3. To promote good will through getting to know our neighbors at home and abroad.
4. To interpret the value of home economics as a basic part of our total education.

The Montana Association will emphasize Goals I and II in their 1959-60 Program of Work.

NEWMAN CLUB (Montana State College)

Newman Club is an integral part of the Catholic Church designed especially for young members of the Catholic faith on all secular campuses across the nation.

The purpose of Newman Club is three-fold: intellectual, spiritual and social.

1. Spiritual: Mass is said by the chaplain on campus every Wednesday in order to give those so wishing a chance to attend Mass without going down town.

Newman Club members attend Mass as a group the first Sunday of every month. After Mass the group has breakfast and its business meeting.

2. Intellectual: Every first and third Sunday of the month, we have discussion meetings. The Club chaplain is available for conferences on spiritual, personal, or any other problems one may have, two afternoons a week in the Student Union Building.
3. Social: Through the social aspect of Newman Club many friends are

made. We have such functions as hayrides, toboggan parties, and the like.

HELENA DIOCESE STUDENT CATHOLIC ACTION CONFERENCE

The purpose of the organization is found in the preamble to its constitution. The main aims might be outlined this way: "To train for leadership, to promote a spirit of unity among the schools, to foster Catholic student ideals and organizations."

In other words, the Conference was established primarily to develop a unified group of youth capable of leading now and in the future. This is done on two scales. First of all acting as a group, all interested students participate in an annual convention, a yearly apologetics contest and several essay contests.

CATHOLIC YOUTH ORGANIZATION

The purpose of the CYO, or Catholic Youth Organization, is to promote and cultivate spiritual, social, and cultural activities among its members. Its policy is to develop in the high school group a spirit of parish-mindedness. The CYO gives young people an opportunity to accept adult responsibilities in support of charitable functions.

The program of this youth society embraces those characteristics of life that the teen-ager should be most concerned with. In every parish CYO there are athletic, spiritual, social, and cultural faculties. Athletic and social affairs encourage teen-agers to join their CYO and are very important as healthy outlets for youthful energy. Spiritual guidance instructs members in practical points of their faith and unites them in Communion breakfasts and attendance in a body at Church. Culture worked into a CYO program opens a vast field for art appreciation, new knowledge of fine things, and a greater love for the American heritage and precious freedoms handed down through it.

DISCUSSION GROUPS

Each discussion group was given a list of questions pertinent to the area they were assigned. They did not have to follow the list of questions, they were meant for suggestions only. However, the questions are stated in each area.

1. Youth-Adult Relationships

1. How may youth contribute to improving relations between teen-agers and their parents?
2. What should be the relationship between working parents, both fathers and mothers, and their teen-age children?
3. How best may youth and parents carry out their responsibilities to one another in a more effective manner?

4. How best may parents properly counsel and guide their children from early life toward effective living?
5. How best may parents and other grownups with youth learn to communicate with each other in order to reach a mature understanding of each other's motives and problems? How may youth and their teachers improve their relationships?
6. Do you feel that older, more experienced persons have communicated to you the basic values and ideals upon which America was founded? Are the terms, "the American Way of Life" and "American ideals," merely glittering generalities to you or do you feel that you really understand them?
7. How may youth and adults combine to form inspired and advancing builders of tomorrow -- the desire to go "Forward Ever, Backward Never?"
8. How may relations be improved between youth and legal authorities?
9. Discuss other questions which seem important to you in youth-adult relationships.

Most opinions are not of the whole group but of individuals on the committee.

We thought that parents should work with youth in the extra curricular activities and that the teen-agers should try to help adults understand youth groups. Young people should create the desire to bring parents into these activities.

Most parents are interested in helping kids but don't know how. Some are lazy and tend to put the responsibility on someone else.

It is too bad but some parents resent kids joining clubs. They think the parental authority is taken away. Clubs are a supplement to home. Home is the place where adults and youth can meet on a common ground.

Clubs need adults. Good adult leaders are the problem. Use democracy and get the group to "reap the spoils" of what youth put into the group. Give leaders the fundamentals of the organization and let them fit into the group.

Delinquent names should be printed in newspaper.

TV, audio-visuals, that are (good) (new) but do not give the answers are the best. They help one to better understand problems and suggest opinions but do not dictate the ability of humans to live creatively.

Survey to see if the claim, "Good youth do not get recognition," is valid. Survey should be based on percentage of delinquents to percentage of publicity for them. Kids don't usually flaunt themselves if they do something good. Someone has to turn in the news. Where police courts are on newspaper beats.

Schools shouldn't go John Dewey but could force learning of things that are good. Teach good attitude toward politics, not that politics are shady.

Parents criticize teachers when sometimes parents are wrong and in this way "baby" kids.

Parents and kids can't get together for family activities. They have to

learn to do so. Kids aren't sure what they want to have and should realize that they aren't as mature as adults. Parents shouldn't allow kids to get away with wrongs. Kids owe parents respect. Parents should stick to their decisions.

Russ Doty, Great Falls, recorder

11. Education

1. What can teen-agers themselves do to better their own education?

Naturally, we referred to the Russian system and communistic ideas as we know them. Maybe we're being idealistic in our outlook of our education.

2. How may education be made more effective?

- a. Guidance; so students know what they are qualified for - their abilities - tests with results available.
- b. College preparation courses - students don't go into college with skimpy background.
- c. Social life - mixing with other people. Small schools deprived. Trips for organizations benefited.

3. Are scholastic standards or quality of your schools being overlooked in the rush toward extra-curricular activities?

- a. Different grading system needed.
- b. Athletics, etc. are always the complaint. Not too prevalent now, seeming to slow down.
- c. Swing to Math and Science is important, but let's not go overboard. Other things are important.
- d. Extra-curricular activities are important - need it in classes.

4. Should the high school program be intensified to provide for more specialized subjects?

Division of opinions. Agreed languages are important. Let's begin at the top instead of the bottom.

Should we have a general background and then specialize when we get to college or should we have specialized courses so we will know what we want when we get to college? Agreed with both.

5. Are your school facilities adequate for your necessary education?

- a. Do you feel your teachers are qualified in the subjects they teach?

They are becoming more and more so. Certification is becoming stiffer. Pay is becoming better so schools are getting people who are more adequate.

- b. Are buildings and equipment adequate?

Yes, with National help and government programs; science, etc.

- c. Are courses varied enough?
Courses seem varied.
 - d. What do you think of your textbooks?
They are necessary evils - if not adequate, good teachers can usually make a way.
6. Would you like to have added to the curriculum a course that would include the development of historical religions and the ethics of each of the major religious groups?

Feel it's necessary to understand and adjust. We pull away from religion - it's our U.S. basic foundation.

7. Discuss other questions which seem important to you in regard to education.

Ideals and values -

American Heritage - need to understand.

Sense of moral ethics.

Sense of values.

Conclusion: Our first thought on this subject was that there was very little we can do to better education because this is run by school boards, superintendents, and faculty. But, after more discussion we were fully convinced that what we said and did mattered to our adult leaders. They were on the most part very interested in what we thought about ideas, values and ideals in education. It is up to the student to develop half way the good repore between adult and student. Our leadership is necessary and adult help is necessary.

Deanna George, Northern Montana
College, recorder

III. Youth Marriage

1. Why do so many teen-agers marry today? Are there as many teen-age marriages as discussion would seem to indicate?

It was thought that the main factors leading to early marriages are:

- a. Early dating
- b. Fad and insecurity and exciting (not normal if you don't go steady).
- c. Less financial worries and more help from parents.

We did not feel there were enough statistics to discuss the second part of the question.

2. How may youth be better prepared to understand the problems and responsibilities of marriage, parenthood and homemaking?
- a. Mainly from families - boys working with fathers and discussing economical, social and physical problems of marriage, etc.

- Girls learn best from mothers.
- b. From the church and family working together.
 - c. From other organizations as the school, FFA, 4-H, etc., which give special courses.
 - d. By discussing all problems with our elders we will learn a lot.
3. How may youth be helped to realize the need to look carefully and seriously at the choice of a life partner?

By divorce rate - Hollywood fad, movies and magazines.
One person spent 2 days of Civics class on "How to get a divorce".
Could have been spent differently.
Encourage the students that marriage involves a life partner.

4. Do you consider the majority of teen-agers sufficiently prepared and mature enough to enter marriage?

Age 13-16 definitely not ready for marriage.
Age 17 and up, maybe some of the girls are capable.
Agreed education for both should come first, wife will be prepared.
One girl said she was 17, absolutely not ready.
Although we want young parents, 21-24 is young enough.
Age 13-16 change too much.
Teen-agers' ideals not solid enough.
Should have college background.

5. What should the attitude of teachers and other students be toward married students in high school?

Should be tolerated but not condoned.
Kids hear things that they shouldn't.
Attitude depends on the person.
The braggarts do the harm, the sedate and quiet do not cause problem.

6. Would you favor the inclusion of a course in your school on marriage and parenthood?

Yes, if properly done with adequate teachers. A bad course could be worse than none. Discuss everything with parents afterward.

IV. Religion

1. Have youth today been given sufficient training in religion at home and in the church, and do they show enough concern about the religious aspects of their lives?

Due to changing times training or emphasizing religion in the home has changed. Today there are youth groups (CYF, MYF, etc.) that have more or less taken the place of the family in doing such things as reading the Bible together, as they did 30 years ago.

Youth is concerned about religion but they have not enough knowledge about it.

2. Do you feel that you understand your own religion? Do your religious beliefs offer you consolation and direction?

The youth in the discussion group on religion felt that they understand their own religion.

Religious beliefs offer us consolation but not completely. The person needs the will power and courage also.

3. How can youth be made more conscious of the importance of religion in helping them shape sound moral values and attitudes?

We felt that youth become more conscious about religion as they grow older. Religion should be emphasized in the home. There is not enough family unity.

4. Does your school provide a broad enough program of recreation to meet the needs of everybody in school?

This question was not discussed.

5. What can teen-agers do to help provide recreation for themselves at home, at school, and in the community?

This question was not discussed.

6. How can recreation and other youth activities be made a more effective force in the development of youth?

Community activities through the church are quite active in Montana. These groups or activities show films on religion, guide groups such as Rainbow, DeMolay and Youth Fellowships. In many small towns the community develops social activity through the church very well.

7. Do you think that there is adequate recognition for worthwhile accomplishments of youth?

We do not believe that religion should be taught in public schools, only in religious schools. The reasons for this are:

- a. Who is qualified to teach the course?
- b. If it were possible to teach the course, some parents may not approve of religious teachings in the school.

Summary: To summarize our discussion we decided a panel of the town ministers or a representative from each religion group could meet publicly to discuss religion for those that need help or to learn about religion.

Most of the religious youth groups who make an accomplishment never get recognition in the newspaper, only the teen-agers who are doing wrong. These latter are the people who need religious training.

V. Activities

1. How can youth let off steam sensibly?

Recreational activities of some type. Very few recreational activities for girls, in most cases. There should be new types of recreation to develop interest. Smaller towns lack facilities and larger towns lack interest.

It is important to get those who aren't in activities or organizations interested. Those in the groups tend to push prospective members aside. Smaller towns need recreation which deals with society and youth acceptance problems. It must be presented properly.

2. What do you consider activities which are fun and, at the same time, worthwhile?

Sports, crafts, hobbies, helping others, music, etc. It is a personal opinion, each one's own desire.

3. Are more activities for youth needed in your community? If so, what type?

Smaller towns need a recreational center, organizations such as FHA, FFA, 4-H, etc. Larger towns possibly need a youth center.

4. Does your school provide a broad enough program of recreation to meet the needs of everybody in school?

This question was not discussed.

5. What can teen-agers do to help provide recreation for themselves at home, at school, and in the community?

There are many things we can do. At home: sports, sewing, even mow the lawn, etc. At school: studies, school activities, etc. In the community: activities, participation in community programs.

Responsibility should be placed on those who don't have any.

6. How can recreation and other youth activities be made a more effective force in the development of youth?

This question was not discussed.

7. Do you think that there is adequate recognition for worthwhile accomplishments of youth?

No. We should bring out the good that youth do. Show the public what youth are doing. Only the bad gets in the news.

8. What responsibilities do community agencies, other than schools, have for youth activities and recreation?

Not very much. Youth must prove themselves in the public eye. Large towns have too much recreation and activities and small towns do not have enough.

9. How can youth organizations help in the development of personality?

We can apply what we learn at home, at school, and in church.

10. What is the relationship of youth organizations and activities, recreation, and the overall education of youth?

This question was not discussed.

STUDENT EVALUATION

The students were asked to give their reactions to the experience of the Little White House Conference. The questions answered were as follows:

1. What were the most stimulating parts of the program for you?

Youth panel participation at the luncheon and the discussion groups during the morning and afternoon sessions.

Mrs. Epstone's remarks.

2. What areas of thought did you feel were neglected or should have received more time and discussion?

I feel all areas needed more time for discussion.

Teen-age smoking and the damage it brings to health. Communism, its basis, its methods of operation.

Individual groups should have been a bit larger. It would have been nice if we could have discussed all of the topics and all together to get more opinions.

I feel that youth-adult relationships, education, religion and activities should have received more discussion. How to get youth interested in helping themselves.

The growing problem of alcoholism among the youth of today and what can be done to discourage it.

I felt we swayed a bit from the main theme of developing the full potential in youth.

3. Do you prefer discussion groups made up of all young people or with some participating adults?

Young people speak more freely when by themselves and adults often tend to dominate a discussion. However, the wisdom of the adult is very beneficial. I favor an all young people discussion because it helps them to let off more steam. Adults would be acceptable if they realize their position is to stimulate and not to dominate.

Adult-Student panels would probably have produced more concrete solutions to current problems. I feel that we can always get youthful opinions in school but often we don't know where adults stand. I think the groups should be mixed.

I believe that young people express their opinions better alone and will say what they feel more so than if they are with adults.

4. How can the youth delegates to the 1960 White House Conference in Washington, D. C., achieve meaningful participation?

These delegates must know what they are representing. If they know this and also how to represent it, they will have no trouble. By being fully prepared and well versed on what has gone on here at the Junior White House Conference we can take part in all activities in Washington with the idea of taking something back to Montana.

I believe they should know well the two basic fields in Montana's plans and be able to express their opinions. Discussions and group work will help.

Delegates should get educated to the feelings and problems in their own state and get a feeling of world relations as compared to the state. After this meeting the delegates should share these ideas with their state, communities and homes.

5. Other comments:

We need more of these meetings.

They need more advertising. I feel that it was a shame that this program was not publicized more. A lot of youth would like to come to a session like this and they could get a lot out of it. There should be more preparation on the local level.

There should be more definite points to discuss rather than abstract ideas. Propaganda efforts were sorely lacking. Rather than chewing over problems that everyone is well aware of, why not get some solid solutions and carry them out. Montana seems to be a lollygag type of state in getting "on the ball". More organization would help, so youth would have a chance to prepare material and think over their own opinions for better over-all presentation.

I would like to suggest that the Montana delegates to the 1960 White House Conference be selected by a competitive essay, perhaps on current state problems, or why they feel they are eligible to attend the conference. Also a biographical sketch should be considered.

After the small groups finish discussing, have two go in together to go over their conclusions together and then report their findings to the whole group.

Go, Man, Go!

